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Refugee bill may force churches to break the law

Bert Witvoet

ST. CATHARINES, Ont. — If the federal bill on refugees proposed by Minister Benoit Bouchard is approved, some churches in Canada will not hesitate to do what several U.S. churches have been doing for some time — break the law.

In the United States, churches of various denominations are involved in the Sanctuary Movement, as they harbour refugees from oppressive regimes in Central America. Dozens of underground centres sprang up after the United States adopted strict refugee legislation to stop the influx of what in the U.S. are called "illegal aliens." As a result of defiance by churches, law enforcement agencies in the U.S. have begun surveillance activities against these churches.

An Evangelical Press story tells of Lutheran and Presbyterian churches infiltrated by federal agents. Undercover agents with "body bugs" and informants have been attending worship services and Bible classes in four Arizona congregations.

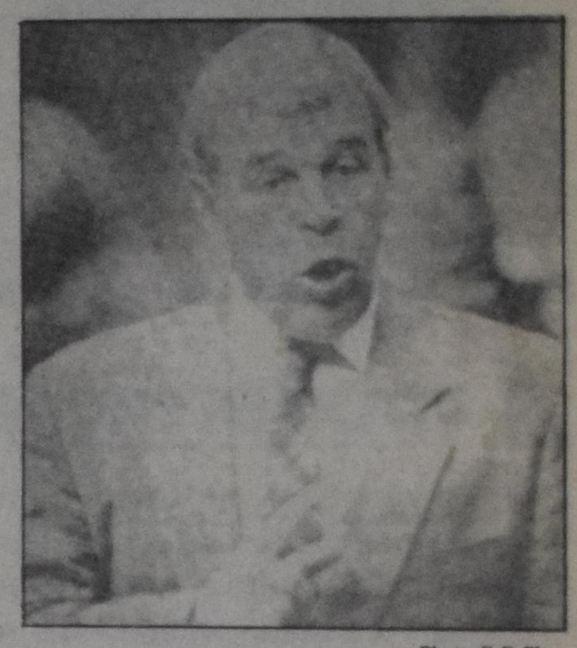

Photo: C.C. files

Benoit Bouchard

Obey God rather than Caesar

If Bill C-84, now under review by the Canadian Parliament, is not altered substantially, Canadian churches who consider the plight of refugees of a higher moral order than decisions of a duly elected government, may find themselves similarly surveilled and prosecuted by their government. Canada may face a new era where some churches, instead of supporting the government, may decide to oppose it in order to obey God.

What worries church and humanitarian groups across Canada is that the proposed emergency legislation is even tighter than U.S. refugee legislation. Taking a would-be refugee across the border straight to the authorities would still be considered a crime. Even providing advice or information would be illegal.

The Ignatius Committee of Winnipeg, Manitoba, which has helped dozens of refugees come to Canada in

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Thinkbit

Husband to himself, after wife tells him she's not angry, just hurt: "I'm in real trouble. 'Angry' blows over in a few hours... 'Hurt' can hang in the air for days."

From: a Sally Forth cartoon

Cadet Camporee largest ever

David DeGroot

ORANGEVILLE, Ont.— The Calvinist Cadet Corps recently staged the largest wilderness camp in its history on Ontario's Credit River. For one week during July, an isolated portion of land, seven miles south of Orangeville, was the home of more than 1,000 campers and 200 camp staff members.

About 400 of the campers and staff members came from Canada (mainly from Ontario), with several groups representing Saskatoon and the Vancouver area. U.S. participants came from as far away as Florida, California and Alaska. The camp, held July 22-29, was organized by volunteer Cadet Club leaders mainly from the Toronto area, whose clubs are sponsored by Christian Reformed, Reformed and Presbyterian churches.

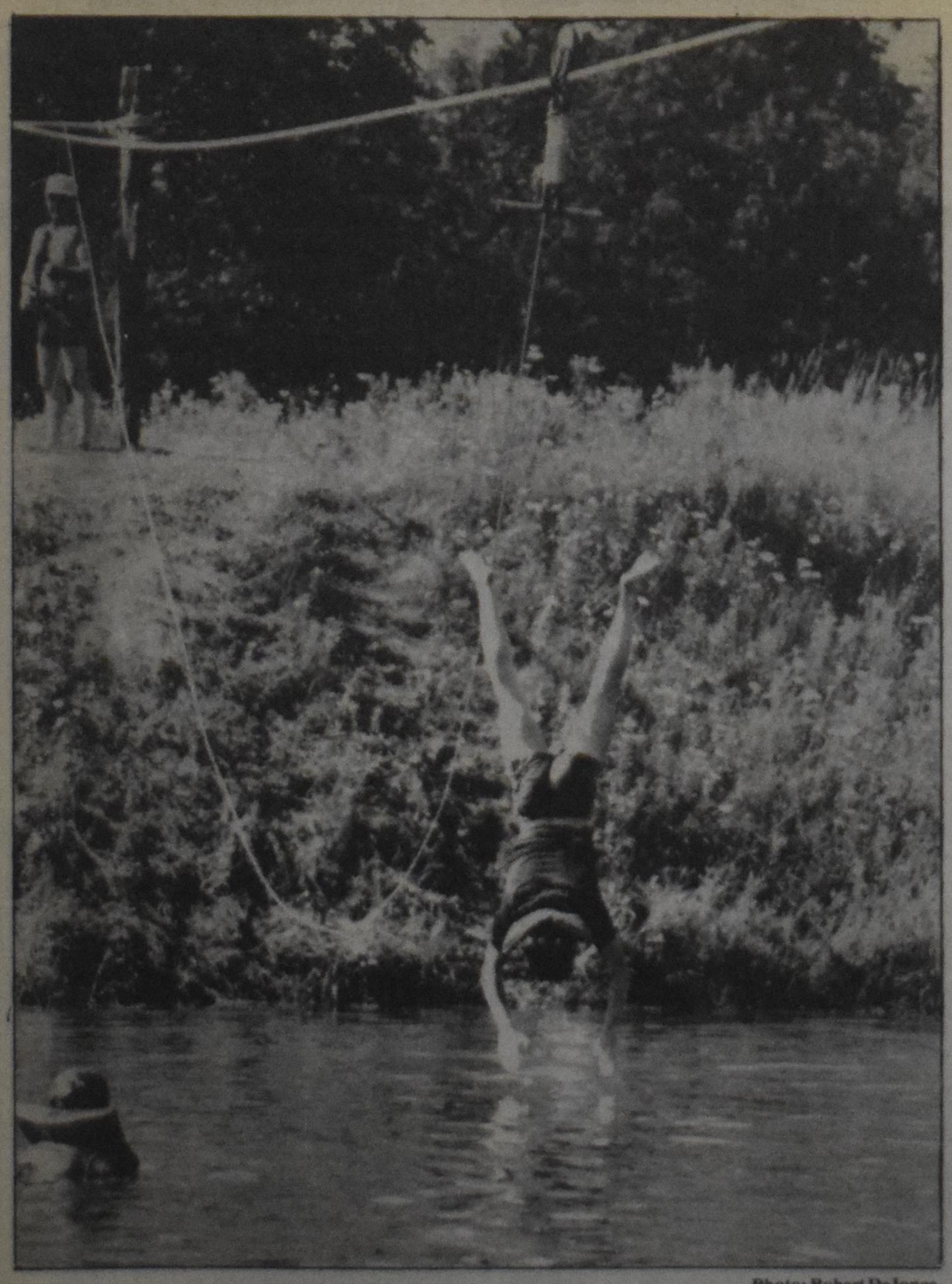

Photo: Robert DeJonge

A boy drops from a pulley and trapeze into the lake at the Cadet International Camporee near Orangeville, Ont. The device was built by those hosting this year's week-long wilderness camp.

Highlights of the week-long event included rafting on the Credit River (more than 150 rubber rafts were involved), riflery, canoe safety lessons, maintaining sections of the Bruce Hiking Trail and excursions to historic sites on Georgian Bay. More than a thousand members of campers' families drove in Sunday afternoon for a camp-style dinner which served about 2,200.

Tri-annual event

Cadet International Camporees are held once every three years in various locations throughout North America. They are co-ordinated by the Calvinist Cadet Corps, based in Grand Rapids, Michigan.

Camporees emphasize remote wilderness sites, conservation skills, campcraft skills and complete restoration of a campsite to its natural state when the experience is over.

The exploration of God's creation is always a primary part of a Camporee, as well as the bond that develops between a man and the small group of boys he leads throughout the week of activities.

Previous Camporees have been held in Colorado, Kentucky, Michigan, Washington, South Dakota and California. This year's camp was the largest ever for the Corps and one of the largest events of its kind held by any youth organization anywhere in North America. "There are many youth

Continued on page 4...

Tamil family finds safety, seeks fulfilment

Robert VanderVennen

TORONTO, Ont. — "The Tamil extremists won't be tamed," said Steve Puvendran recently in an interview with *Calvinist Contact*. "They are very strong, having built up arms after the massacre of 2,000 Tamils in 1983 by the Sinhalese majority in Sri Lanka."

Puvendran and his family legally immigrated to Canada one year ago, about the same time 155 other Tamils landed on the foggy shore of Newfoundland in two open lifeboats. They were sponsored by Steve's brother, who had immigrated 10 years ago, and now lives in Markham, Ontario.

The culture shock of immigration hit the Puvendrans hard. Steve and his wife Bhawani are both professionals with university education, and they could not find satisfactory jobs. Their two children, Samuel and Sarah, could not speak English, so school was strange and difficult.

Unlike most Tamils who are Hindu, the Puvendrans were brought up Anglican Christians. One Sunday they "just walked in" at nearby Grace Christian Reformed Church in Scarborough. They were warmly received, came back each Sunday and became members of the church. They

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Editorial

A moderate peace can benefit many

It was good to hear that the presidents of five Central American countries signed an agreement to put into effect a plan to halt hostilities in Nicaragua and El Salvador. The news became even better when it was reported that the accord was hailed by eight other Latin American states. Could it be that peace will come to this small, yet politically significant area? Is the plan the one bird of peace in the hand or the 10 in the bush?

After hearing about the accord between India and Sri Lanka, which has resulted in the laying down of weapons by Tamil rebels, one may begin to hope that some conflicts can be solved by political will. Not that peace is assured even for Sri Lanka, but it has to start somewhere.

Getting two sides to stop fighting usually means that both sides end up feeling somewhat dissatisfied with the achieved compromise. In Sri Lanka extremists of the Sinhalese majority as well as of the Tamil minority feel betrayed. That is a good sign. Hopefully a similar compromise can be reached in Central America.

What is encouraging about the Latin American situation is that the signed document is home-made. It was good to see the regional states focus on a plan put forth by Costa Rican President Oscar Arias instead of on President Reagan's plan. It was good for the Latin American countries to assert their independence and good for the United States to be relieved of leadership where it is not needed.

Home-grown ingredients

One way in which the Costa Rican plan differs from the U.S. plan is that it gives greater recognition to the left-wing government of Nicaragua and less to the Nicaraguan rebels. For those who insist on reading the Central American problem in terms of East and West tensions that may sound like surrender. But to those who understand that there is a great need to allow Latin American countries the right to chart their own course in the world, it sounds more like the beginning of a realistic solution.

Equating American aid to the Contras (right-wing Nicaraguan rebels) with Cuban and Soviet aid to the government of Nicaragua, as does the American plan, for example, sounds reasonable, doesn't it? But is it? Should American aid to the right-wing rebels in Nicaragua not be equated with communist aid to the left-wing rebels in El Salvador? And should Cuban and Soviet aid to the government of Nicaragua not be equated with American aid to the government of El Salvador? It's subtle but important distinctions like these that are recognized by Latin American countries more easily than by North Americans, it seems.

Christians tend to insist that there can be no true peace without justice. And that is so, of course. But should we always insist that true peace be achieved? When a man came to Jesus to complain about the injustice rendered him by his brother regarding an inheritance, Jesus told him not to be so concerned about material goods. He practically told him to forget about getting peace through justice and to go after the peace of being right with God and neighbour.

There may be a lesson in this for those of us who insist that international peace must be preceded by full justice. In addition, there is the complication of settling the question, whose justice? The justice of the Tamils or of the Sinhalese?

The justice of the Nicaraguans or of the Contras?

Let's pray for the continuation of fruitful talks in Central America. And let us, North Americans, rely a little more on the power of South American neighbours of goodwill to solve their own problems.

BW

Letters

Occasional smile good

I congratulate you that you were able to visit Mr. Muammar Gadhaffi of Libya. It must take courage to do so, knowing that many people would not approve of it.

Also I would like to comment on the poem you wrote in C.C. last summer (1986) — "If God perchance had been Reformed." Really you could not have done this better. It really describes people I know. Once in a while a person should be able to smile when he or she reads C.C.

John Papenborg,
Ridgetown, Ontario

C.C. report showed prayers answered

We were thrilled to read that Irina Ratushinskaya was released from prison in Kiev and reunited with her husband, Igor Gerashchenko and the family. We're very interested in her poems and we hope that in a future C.C. you can give us a taste of her latest works.

In Irina we see that Christ builds His church, made up of people from all walks of life. Her persecution in the USSR brought her to an even greater holiness and we thank Him for the bold witness she's been throughout. It is our prayer that many more persecuted Christians will experience our constancy and comfort in the power of the Holy Spirit. Lest we forget.

Keep up the good work all of you at C.C. Through your faithful reporting, you helped us once again to experience the excitement of answered prayers.

The Van Deemters,
Mississauga, Ontario

We are ordering a book of her poems from Keston College. Look for a review in the fall.

Ed.

Lovers' memories infallible

Herman de Jong in his "knipoog commentaar" tries to make us believe that we will find the age-old castle Menkema Borg in Midwolda. Not so, brother Herman. This beautiful, old building is located just east of the village Uithuizen.

I should know, since this is the place I met the girl with whom, after 40 years of marriage, I still share the memories of moonlit strolls through rose gardens and near lily ponds. For sure, a beautiful time and place to remember.

Derk Nanninga,
Whitby, Ontario

HCH resident agrees

I would like to thank you for the editorial "A rich community should not beg for money." (July 24) I am sure your opinion is also on the mind of many residents of Holland Christian Homes.

It is good you wrote about the subject how we should receive officials from Holland. This way we can learn from each other.

Thank you for sending us every week a new *Calvinist Contact*. I do not understand how you manage.

Harry Mulder,
Resident HCH,
Brampton, Ontario

C.C. probes and challenges

Greetings from sunny and beautiful Arizona!

Thanks much for your insightful and perceptive editorials that compel us as Christians to take our faith seriously as it applies directly to political and social issues. I have used your material along with other insightful articles to also challenge my congregation not only to ask questions but to get much more involved in addressing timely issues in our immediate society.

I am a former state committee person who served on the State Committee for the Republican Party in Minnesota. I am presently serving as President of the Board of Calvary Rehabilitation Center here in Phoenix.

You have a fine staff. Thanks for inviting me to subscribe to your fine periodical.

God's best! Shalom!

Rodg Buining, pastor,
Phoenix, Arizona

Longer Letter

Editorials lack normative analysis

Your editorials of June 19 and 26, raised a major question: whatever happened to normative analysis in politics?

In the editorial "Government must be a servant not a tyrant" you focus on the need to "limit" the task of the state and to keep it "in check." I think this kind of emphasis, so strong in the Reformed community, reverses biblical priorities.

The debate should not be how to limit government but how to call the government to its biblical responsibility to do justice.

The clear pathway for a community that bears the name of Christ is to first and above all "do good." If we want to limit or check evil, we must do so by doing good, for by so doing we "heap burning coals on their (evil doers) heads." (Rom. 12) If there ever was a tyrannous government it was the Roman Empire, and yet "doing good" is the clear priority Paul gives to government. (Rom. 13) To escape tyranny, we need a "servant" state that has heard the biblical invitation to do justice, and does it.

We should be aware that the modern notion of "limiting" the state comes out of the "more or less government" debate. This debate has been framed within the assumptions of the Enlightenment period of history that wanted nothing to do with God, or His normative calling for governments to do justice. As Christians we may not slip into this secular dilemma.

Instead we must offer alternative policies and action plans, such as those developed by Citizens for Public Justice, that will help government understand and carry out its biblical calling. In the middle of our cultural crisis, the Christ-like contribution we must make is to save those elements of our policies that are obedient and to reform those that are not.

The added bonus of being obedient to God's normative calling for the state is that it also keeps government "in check." The state is "limited" to doing justice!

Kanata — save the good, ditch the bad

Your second editorial, "We're part of this Kanata of kanatas," also seems to lack a normative basis for its analysis. Certainly we ought to celebrate the contribution Christianity has made to Canadian development. Praise God for His faithfulness to us, and let's save the good things.

However, we do not have the luxury of simply recounting the major milestones of Canadian political history as though they were great Christian accomplishments or neutral facts.

As Christians we are called to carefully discern the spirits at work in all human efforts. Updating Augustine's question concerning the Roman Empire, we must ask of Canada, "What is it that the Canadian people love most deeply?"

Our political history does not reveal a deep love for the gospel. Certainly, Christianity was an important influence but its current effect in our national life is spotty. If anything, Canadians seem to have a deep love for their own self-interest, material goods, and "national unity."

Don't we need to alert fellow citizens that we have deserted our primary love for the Lord? Today we encourage greed as the best method of achieving personal and societal happiness; we sanctify individual licentiousness under the guise of pursuing individual freedom; and, national unity serves as our rationale for trampling on the rights of minority groups, e.g. Christian schools, native land claims, etc.

Let's grasp the opportunity our cultural crisis gives us, and make a significant contribution towards "doing good" in politics. In that way, governments will have a clear invitation to escape the "more or less" government trap, and get on with doing justice in a hurting world.

John Hiemstra,
Citizens for Public Justice,
Alberta

Response:

Your letter needs a response, if only to keep the original message of my editorials in front of the readers.

You misread my editorial "Government must be a servant, not a tyrant" when you reduce it to a statement on the limits of government. Let me quote one sentence from the editorial to make this clear: "The question today no longer is ***let's have less government,*** *but how can the government keep other dominant structures, including itself, in check;* ***and how can it help alleviate the damage inflicted by this interplay of large structures?*** *(italics added)"*

I acknowledged both the state's positive task and the need to limit that task (not an unnecessary reminder at this time of excessive government interference in education, for example). I pleaded that no "unholy tensions ... develop between the desire to create healthy societal structures [this points to the limits and the contents of the positive task] and the desire to bring justice to the oppressed [this points to the positive task]."

Yes, we should "call the government to its biblical responsibility to do justice," as you point out, and that includes asking the government to limit itself to that task, don't you agree? You do, because that's what you say yourself. Then why the criticism of my editorial?

No celebrations?

As for the second editorial on celebrating Canada Day, I certainly would not want to have you give the main speech at one of my anniversaries. Instead of celebrating the good things that God had given to me, you would list all my failures. Thanks a lot. I do my confessions at the appropriate time and I take my lumps as I go along. But there is a time for everything, also a time to just be happy together.

When Canada celebrates its birthday, I'm not going to spoil the party by saying that we are a greedy nation and a callous nation, and that we trample on the rights of our minorities, that the post office does not work, that genuine refugees are turned back, that AIDS is spreading ... I could go on and on.

There have been and there will be other editorials that acknowledge our failures as a nation. But if we go so far that we cannot even celebrate the fact that we are a nation and ask that the Lord "keep our land glorious and free," then we have lost our right to criticize at all.

By the way, my list of Canadian historical-political events was not given to praise or neutralize (how can one editorial offer a choice?) but merely to indicate how recent these events are and how young Canada is, making it exciting for us to be part of the shaping of a country.

Whatever happened to a fair reading of editorials?

BW

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GUEST COLUMNIST

Greetings and resuscitations!

Ron Dube

Are you saved? Is Jesus Christ your personal Saviour? There is very little room for argument as to the importance of these two questions. But is it necessary to use them as mere greetings?

How often have I been asked these questions upon meeting people at Christian gatherings! Rather than a hello or just a plain welcome, I'm immediately questioned as to whether or not I am saved.

If I answer yes, the response is usually, "Praise the Lord!" and the person moves on to ask someone else the same questions, as though it was their sole purpose for being at this fellowship.

If someone replies no, then it's a red-alert, all-hands-on-deck reaction. The person is looked on as some poor human being who is in immediate need of rescue. Verses of scripture are fired like torpedoes out to sink and destroy a ship that is helplessly lost on the sea of sin. The attack continues until she runs aground and the vision of a rebuilt dreamboat becomes possible.

Many people are embarrassed by this sort of questioning. For many to admit that Jesus is not a part of their life is very difficult, and for others neglecting to make an immediate declaration upon their arrival at each Christian gathering does not mean they cannot have a personal relationship with Jesus. The seed must be planted. Carefully, tenderly and lovingly we must welcome new people into the family of Christ.

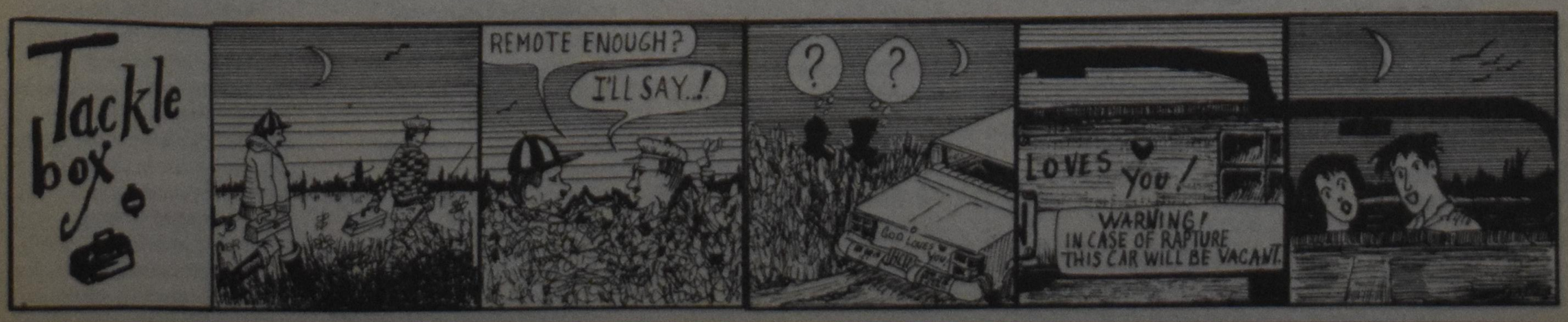
Many are reluctant to attend meetings as it is. To be bombarded with questions about their beliefs upon arrival is unkind and serves no purpose. Least of all, it doesn't serve the Lord to scare people away by parading our Christianity and attempting to gain another notch on our Bible by saving another soul. Let us remember that it is Jesus who saves and not us.

Let us greet people with a smile. Let us offer patience, politeness and let us allow others the opportunity to feel, see and experience the kind of welcome that Jesus would express. Let us welcome these people as brothers and sisters with the same tenderness, concern and love that Jesus welcomed us.

It is unfortunate that many new people have rejected Christianity because Christians have neglected to remember that these are new people. They need to feel welcome as opposed to being welcomed because of the way they feel.

Let it be the Spirit which guides you to these people rather than you attempting to guide them to the Spirit.

Ron Dube is a prisoner in the penitentiary in Kingston, Ontario.



Camporee largest ever

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organizations that put boys in barracks-like housing and feed them in central facilities," said Richard Broene, Executive Director for the Corps. "But as far as we know, this is the largest camp that has boys sleeping in hand-made shelters and cooking over open fires."

Tons of food needed

During this year's campout, hundreds of "cadres" (groups of about eight boys and two counsellors) lashed together shelters made of fresh-cut poles and sheets of plastic. A central commissary supplied each cadre with food, which was prepared over a log fire. Tens of thousands of gallons of bottled water were trucked into the camp from nearby towns.

During one week of camping, the campers consumed 7,000 litres of milk, 6,000 hamburger and hotdog buns, 2,000 loaves of bread and several tons of vegetables and fresh meat. Some food and other supplies were donated by merchants in the Toronto-Guelph-Barrie area.

"This was the first time in 20 years that the Cadet organization has held a Camporee in Canada," noted Broene. "the logistics of transporting equipment and hundreds of men and boys across the border have always been a problem. This year, however, a group of highly motivated volunteers in Ontario made it happen. They donated hundreds of hours to organizing the Camporee, and they also raised tens of thousands of dollars worth of contributions, food and services. The provincial government, especially the Credit Valley Conservation Authority, also contributed to the success of the Camporee."

The Calvinist Cadet Corps is a church organization for boys in their early teens. The organization began in the Christian Reformed Church, but is now gaining popularity among other churches as well. There are about 14,000 members in 650 clubs throughout North America. About 3,600 men serve as Cadet counsellors.

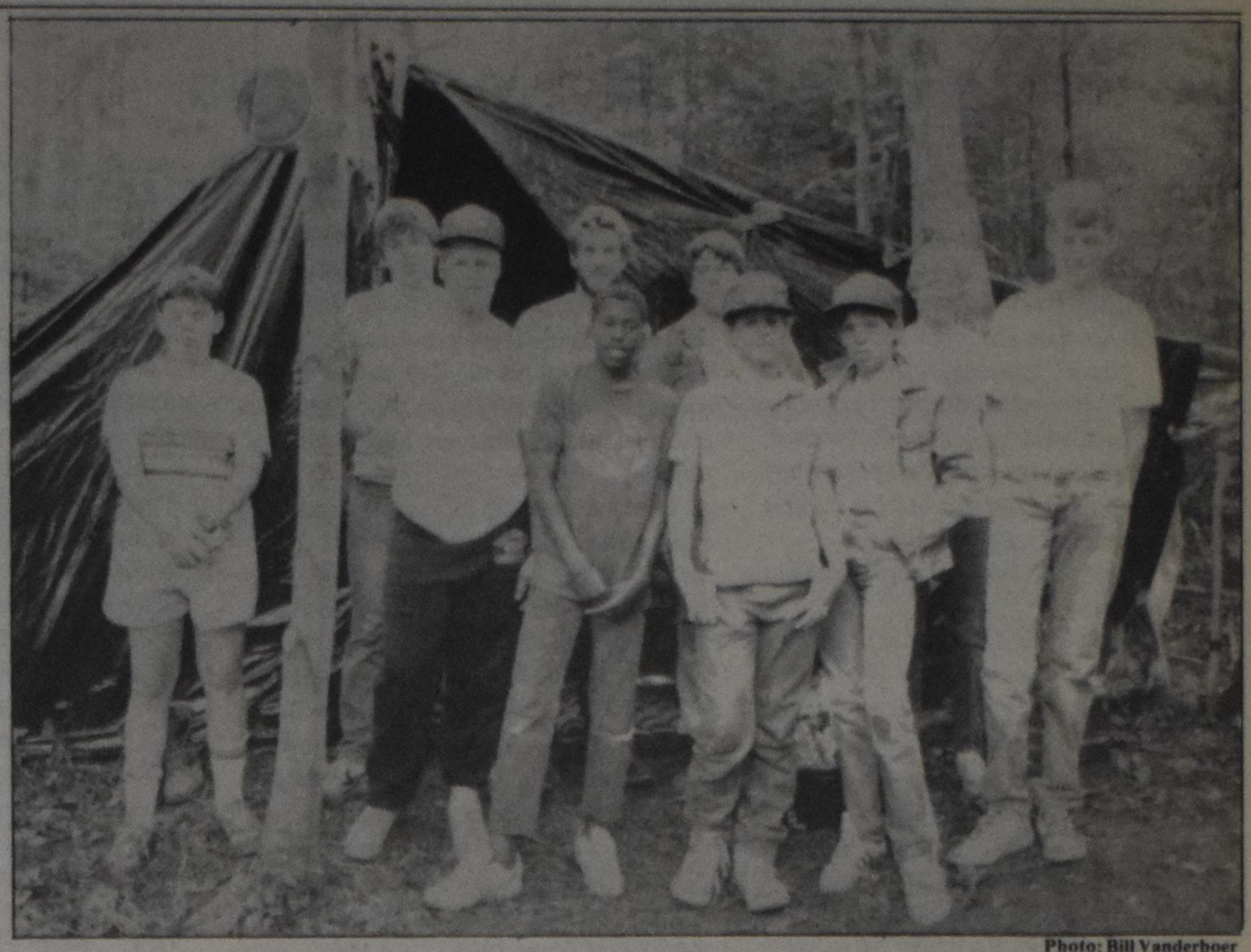

Photo: Bill Vanderboer

Campers lashed together their own shelters from poles and sheets of plastic. Here (back row, l-r) Mark Tannis, Andy Veldman, Rex Hinken, Tim Wesselink, Robert VanTholen, (front, l-r), Chad Bulthuis, Brent Groen, Joel Wyatt, Gregory Grootendorst and James Staal stand in front of their home for a week.

Refugee bill may force churches to break the law

... continued from page 1.

past years is determined to continue its humanitarian aid. Its spokesperson, Ms. Winn Leslie has said that the committee will not change its practice because of a law.

Stuart Clark of the Mennonite Central Committee has vowed that many Mennonites will continue to assist refugees in defiance of the law.

Rev. Arie VanEek of the Council of Christian Reformed Churches in Canada said that the law has "a heinous section" in that it considers anyone who "knowingly organizes, enduces, aids or abets" any person coming into Canada without proper travel documents to be in violation of the laws.

"If I counsel someone coming out of Chile, as happened last week, and encourage him to escape a death threat, I would be in violation of the law," said Van Eek.

In answer to the question whether he would defy Bill C-84 if it became law, he maintained, as he has done before, that "we stand in a tradition of Reformed Calvinism which has protected Jews against oppression. Some of our people in the States are in violation of their law. We are part of that tradition, part of that church."

Tamil family finds safety, seeks fulfilment

... continued from page 1.

say that worship and friendships in the church were a turning point in their adjusting to Canada.

Recipe for national disaster

Sri Lanka is perfectly set up for racial and religious disaster, and the problems with which it is boiling today may never be completely solved. Two-thirds of the people are Sinhalese and predominantly Buddhist. Most of the rest are Tamils who are largely Hindu. There are one million Muslims, and both Catholic and Protestant Christians. The Christians are a heritage of Portuguese, then Dutch and finally British rule of Sri Lanka.

Bhawani and Steve Puvendran

Sri Lanka did not become self-governing until 1948. Trouble started in 1956 when a government was elected which promised to change the official language from English to Sinhala, the language of the Sinhalese majority. There followed domination over the Tamils and other minority groups, sparked by fanatic Buddhist monks. Relations between the two major groups deteriorated until 1983 when there was an outbreak of violence against the Tamils. Following that the government was prepared to give some political autonomy to the Tamils, but by that time the extremist "Tamil Tigers" had formed and hardened into an "everything or nothing position."

Hazards lead to immigration

The Puvendrans lived in northern Sri Lanka, in the Tamil area of the Jaffna Peninsula, which is very much in the news these days. Steve worked for the government Agriculture Department 160 miles from home, in a Sinhalese area, and he came home about once a month.

This life became increasingly hazardous for him as a Tamil working in Sinhalese area and travelling from one area to another. He applied for immigration to Canada four years ago, sponsored by his brother, but because he did not have a job waiting for him in Canada, he and his family were not accepted. But when he reapplied in 1986, Canadian immigration authorities saw that his situation was sufficiently hazardous that this time they approved immigration.

Both Steve and Bhawani are well educated, each having degrees in agriculture. Bhawani has applied for admission to the master's degree program in animal nutrition at The University of Guelph, even though she already holds a master's degree, in the hope that a Guelph degree will help her get a professional position in Canada. This year Steve has not been working in his profession either, but holds two jobs to support his family, a day-time job at an Eaton's store and a night job as a hotel porter.

The Puvendrans are happy to be in Canada, though they left a great deal behind in Sri Lanka, not only of possessions but of themselves. They are happy they have not felt racial discrimination in Canada which they experienced in Sri Lanka, and are looking forward to opportunities in Canada for a satisfying life for themselves and their children.

Ethiopia to receive 3,000 tonnes of Canadian food

GRAND RAPIDS, MI (CRWRC) — From the Canadian Foodgrains Bank a shipment of 3,000 metric tonnes of grain is on its way to Eritrea, Ethiopia, where 650,000 people are still dependent on emergency food relief. The shipment will be used in food-for-work projects that will result in long-term agriculture, health, and education benefits. Rainfall patterns in Eritrea are not yet normal; insect pests threaten replanted crops; and there is lack of funding to replace livestock and tools.

Faced with an appeal for help, the Christian Reformed World Relief Committee responded with approval for the grain shipment from the Foodgrains Bank, of which it is a contributing member. Distribution is through the reputable Eritrean Relief Association. The shipment, loaded on July 22 in Montreal, is expected to arrive in Ethiopia in a couple of months.

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Pressreview

Carl D. Tuyl

The honourable ladies and gentlemen have parked themselves again on the benches of the House of Commons upon the bidding of Monsieur Brian Mulroney. Monsieur Mulroney wants a better law to deal with illegal aliens. A separate bill dealing with refugees, introduced last May in the House, will also be presented to Parliament. It is a very dramatic gesture that will probably score political points in bars and country-clubs across the country, but it is a bit like calling the synod together to deal with a typographical error in the psalter hymnal. Overreaction is what it is called. Killing earwigs with elephant's feet. Shaving a moustache with a lawnmower. Shooting at a mosquito with a howitzer. You get the point!

★★★★

Three Bulgarian wrestlers probably did not want to take any chances with the new legislation, and they vanished from their team, lured probably by the good life in Canada. Blue jeans, barbecued hamburgers and bathrooms are mighty attractions for people from behind the iron curtain.

★★★★

Constitutionally interesting is the move of the Senate to amend the drug patent legislation. Although basically it is a P.C. versus the Liberals fight, it is interesting because of the parliamentary implications. Will the Senate give in? Or will the House of Commons buckle under? The Senate is constitutionally within its rights, and actually doing what it is supposed to do. Monsieur Mulroney is not amused, but he cannot do much more than fume through the nostrils.

★★★★

Canada Post, never having been nominated as a winner in the area of human resources policies, let it be known that it is training replacement workers to operate mail-coding machines in the event of a strike, which is a gesture like that of the toreador waving that red banner to enrage the steer.

★★★★

The election campaign in Ontario is slowly heating up. It is still at moderate temperature though. The heat will be turned on high in the first days of September when the populace returns from summer retreats. Premier Hatfield must call an election in New Brunswick by Sept. 2. If he doesn't, the lieutenant-governor of that province will be forced to call one for him. It is obvious that Hatfield is not very enthusiastic about an election. Polls show that he is as popular as crabgrass in a manicured lawn.

★★★★

There wasn't much news in the papers about the special, joint Senate-Commons committee on the Meech Lake accord. Journalists had other things on their mind probably.

★★★★

About 1,500 people have been cut off welfare in British Columbia because they did not pick up their cheques during the recent letter carrier's strike. Also, did you know that every month in British Columbia about 1,000 recipients of welfare return their cheques because they have either found work or moved.

★★★★

A newsreader on a regional CBC program didn't bat an eye as she reported a sailboat in trouble in Lake Ontario and said that rescue crews were searching for a "10-kilometre boat." Not all people at the CBC are completely familiar and at ease with the metric system.

★★★★

South Africa's miners went on strike, but the price of gold did not fluctuate that much on the world market. Analysts do expect that the price will rise as a result of the world situation. This might bring renewed activity in Canada's goldmines.

★★★★

Shiite Moslems have the world in suspense. They rioted in Mecca, where more than 400 pilgrims died in clashes with police. In the Persian Gulf, Iran's Revolutionary Guards train suicide squads to attack U.S. warships. In Tunesia, Islamic radicals set fire to three hotels. Islamic religious ferment is welling up across the world. It seems we are experiencing a sort of reverse of the medieval crusades when the Western world went on a rampage of religious hysteria. Islam (the word means submission) has more than a billion followers. The fifth largest Islam population is found where not many people think it is: in Soviet Central Asia.

★★★★

Panama and Haiti are other trouble spots in the world. Suppressed masses begin to assert themselves.

★★★★

Five Central American presidents gathered in Guatemala for a two-day summit, ironing out a peace agreement for the troubled region. The ceasefire due to take effect in 90 days would end fighting between the Sandinista's and the Contra rebels. The American secretary of State, Shultz, indicated that the U.S. would refuse to negotiate directly with Nicaragua's government. The Contra rebels are armed, trained and financed by the United States.

★★★★

Reagan's nose operation for skin cancer received more publicity than the status of arms negotiations in Geneva. The parties are dead-locked because of disagreement about the inclusion of 72 West German Pershing missiles. The Soviet Union also started to deploy the world's first intercontinental ballistic missile able to be launched from railroad cars.

★★★★

Your correspondent continues to receive over-whelming response to the suggestion that the first AOW cheques be countersigned to the church. One of our readers wrote that he would follow my suggestion, but would designate the money for World Mission. By joining this effort, our seniors could make quite a splash in congregational and denominational budgets.

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ontario.

Watch for notices regarding C.C.'s new address.

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Church

Marguerite Witvoet, page editor

Pastoral Pondering

Don't go by appearances

David J. Feddes

I wore a white carnation at Calvin Seminary's graduation ceremony. During the main speech, I took it off and put it on the floor beneath my chair. I was not wearing the carnation when President DeJong presented the diploma to me. After the ceremony, I again wore my carnation during picture-taking and lunch.

Observers (if any paid attention to me at all) may have concluded that I wished to demonstrate support for ordaining women as ministers. They may have thought that I chickened out halfway through the speech, only to regain my eagerness to demonstrate when the ceremony ended. Seeing is believing, as one cliché declares.

But appearances are deceiving. My wife Wendy and I had been on internship away from Grand Rapids, its newspapers, and its controversies. I drove to Grand Rapids early on graduation day to attend a graduates' breakfast. Wendy arrived at the campus about half an hour before the ceremony. She was carrying a small box with a boutineer in it. I was happy to see her thoughtfulness. She gave me a kiss and pinned the flower on my black robe. Unfortunately, the flower was not pinned properly. During the speech it began to hang upside down. My efforts to pin it properly were futile. Since I did not want to look silly with a flower hanging upside down, I took it off until Wendy could pin it properly.

Wendy and I were naive enough to think that a boutineer is something nice to give a man on special occasions. During lunch we found out what my carnation "really" meant. Wendy did notice a major difference between my flower and the others: mine had baby's breath with it, and the others did not ... or was it the other way around? I'm not sure the opposing sides were watching for baby's breath.

Some folks who favour women as pastors may have viewed me as an ally. Those opposing ordination of women may have used my carnation to identify me as an opponent. In fact, I was merely a naive but happy graduate wearing a boutineer which my naive but thoughtful wife had bought. Neither of us was aware that opponents and proponents of women in office would be watching carnations so closely this year.

The moral? Nothing to do with female pastors or demonstrations. It is one more proof of Christ's wisdom when He said: "Stop judging by appearances." (John 7:24)

Dave Feddes sends us his "almost-pastoral" ponderings from Zion CRC in Oshawa, Ont., where he is completing his internship. He has accepted a call to Strathroy.

Canadian Catholics: "Martin Luther was right"

Paul De Groot

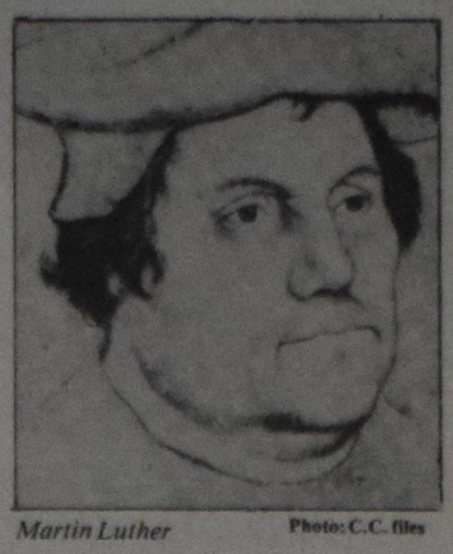
Following the lead of their American counterparts, Canadian Lutherans and Roman Catholics have reached a general agreement on the meaning of justification by faith.

"While further work is needed in discussion of related doctrines, the participants were pleasantly surprised at the degree of agreement in essentials," said Rev. Robert Jacobson, bishop of the Alberta-North Synod of the Evangelical Lutheran Church in Canada, and a member of the dialogue.

It was Martin Luther's emphasis on justification (being made righteous before God) by faith, rather than by human action to please God or the church, which led to the split in Christianity in the early 1500s which became known as the Protestant Reformation.

The Roman Catholic Church condemned Luther as a heretic, but his ideas had a profound effect on others who were dissatisfied with the Roman Catholic Church.

In recent years, Protestant and Catholic scholars have been examining the controversy in detail. Participants in an American Lutheran-Roman Catholic dialogue produced a "fundamental consensus" on justification by faith in 1983, and last year an international Roman Catholic-Anglican dialogue also reached a tentative agreement on the



Martin Luther Photo: C.C. files

doctrine.

Some Catholic scholars such as George Tavard, a member of the American dialogue group, now say that Luther "was right in his central doctrine of justification by faith."

The Canadian dialogue noted that "each church may use slightly different words to speak of the same reality," said Jacobson, but concluded that "our entire hope of justification and salvation rests on Christ Jesus and on the gospel; we do not place our ultimate trust on anything other than God's promise and saving work in Christ."

Canadian Lutherans and Roman Catholics are planning a series of regional dialogues in the fall for clergy, based on the recent agreement. The dialogue committee itself will meet again in December.

Roman Catholic members of the dialogue are Archbishop Adam Exner of Winnipeg, Rev. Paul Burns of St. Mark's College in Vancouver, Winnifred O'Rourke of the Centre for Ecumenism in Saskatoon, Rev. Martin Moser of Newman Theological College in Edmonton and Rev. Alexander Tache of St. Paul University, Ottawa.

Lutheran members are Jacobson, Rev. Egil Grislis of the University of Manitoba, Rev. Robert Binhammer of Toronto, Karen Johnson-Lefsrud of Langley, British Columbia, and Carol Boden, a Saskatoon teacher.

We're moving! Watch for details!

Church news

Christian Reformed Church

Accepted

— to Ingersoll, Ont., Rev. John Koole of Trenton, Ont.

— to Chilliwack, B.C., Rev. Arie Leegwater of Thunder Bay, Ont.

Declined

— to Bethel, Brockville, Ont., and Collingwood, Ont., Rev. Kenneth Ritsema of Pembroke, Ont.

— to Aylmer, Ont., (second pastor), Rev. Leonard Batterink of Essex, Ont.

New address

As of Sept., 1987, Candidate Dave Feddes: 425 Westmount Street, Strathroy, ON N7G 2A1.

As of Oct., 1987, Rev. John Koole: 423 King St. W., Ingersoll, ON N5C 3J7.

Rev. Menno S. Jorritsma: 40 Granada Drive SW, Calgary, AB T3E 6N5.

Rev. Martin T. Mobach: 520 York St., P.O. Box 688, Palmerston, ON N0G 2P0; (519) 343-3222.

New clerk

Maranatha, York, Ont., has appointed a new clerk, John Elgersma. Address: R.R.#1, Cayuga, ON N0A 1E0; phone: (416) 531-9843.

Canadian Reformed Church

Eligible for call

Mr. P. Aasman has been declared eligible for call by Classis Ontario-North. Address: Apt. #8, 2086 Meadowbrook Ave., Burlington, ON L7P 2A4; phone: (416) 332-7864.

Declined

— to Hamilton, Ont., Rev. W. Den Hollander of Winnipeg, Man.

CRWRC responds to Edmonton tornado disaster

EDMONTON, Alta. (CRWRC) — Within a day of the deadly July 31 tornado that roared through parts of Edmonton, Alberta, the Disaster Response Services of the Christian Reformed World Relief Committee (CRWRC-DRS) was constructing a response network to aid needy victims.

Jan DeWaal, diaconal consultant for the Alberta North Diaconal Conference, set up the network. DeWaal immediately alerted all 24 Christian Reformed churches in classis Alberta North about the disaster and possible CRC response through their deacons by way of offerings, volunteers, and other resources.

Al and Margaret Vegter, CRWRC-DRS managers from Grand Rapids, Michigan, arrived in Edmonton on Aug. 4 to provide on-site support for the Edmonton deacons conferences. Keeping in close contact with the developing situation are Neil Molenaar of CRWRC-DRS in Grand Rapids and Peter Zwart, CRWRC diaconal consultant in Burlington, Ontario, Canada.

Because the provincial government of Alberta and the government of Canada pledged resources sufficient to rebuild and repair affected homes, the primary CRWRC-DRS role will be advocacy, needs assessment, and long-term follow-up among those with special needs. CRWRC's initial budget for this effort is $10,000.

CRWRC is working in partnership with other disaster response agencies such as the Salvation Army and Mennonite Disaster Services.

The Friday afternoon tornado devastated parts of Edmonton, killed 26 people, injured 250, and left 400 families homeless. Three of those families are members of the Trinity Christian Reformed Church. None of the 10 CR Church buildings in the Edmonton community were affected.

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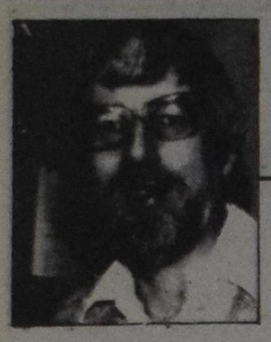
Rime or reason

When I open the curtain
and the light enters in,
I am often not certain
that I want the day to begin.

Sy Nodd



Presbyterian Comment

Robert J. Bernhardt

Focusing on the life of Christ's church

Sometimes a seemingly unrelated series of events or conversations can, on reflection, disclose an interesting common thread.

Last weekend I attended one day of the Niagara Family Conference sponsored by the Institute for Christian Studies (ICS). It was pleasing to see that the program included participation by the Rev. John Visser of Ontario Theological Seminary. He too is a Presbyterian. I know that it is not the first time that a Presbyterian has been involved in the program of this conference but it was good to see again the recognition that "Reformed" is not understood only to mean "Christian Reformed."

While at the conference I had the opportunity both to renew some friendships and to begin to establish some new ones. One of these meetings led to a fascinating conversation with a man who is a member of the Christian Reformed Church. Knowing me to be a Presbyterian he asked my opinion about the health of my denomination. In the same breath, with equal bluntness, he asked my opinion about the health of the Christian Reformed Church. And we talked openly and frankly, though briefly, about the various challenges that presently face both denominations.

It was not a matter of scoring points for one's own team. The focus was on the vitality and life of Christ's church and so there was no contentment in any perceived weakness in either denomination.

Future challenge

We talked about our mutual denominational histories. I said that I hoped that as the years progressed, the CRC in Canada could lose some of its Dutch image. It seems to me that the denomination has a significant role to play in our country. However, the ability of the CRC to continue to reduce its own members' perception of themselves as part of an ethnic church and the related ability of the broader community to recognize that change is a real challenge.

Indeed, the broader community has no cause to throw stones! I still encounter people who think of the Presbyterian Church as being Scottish — and this after well over a century of independent existence in Canada. The CRC, most of whose congregations in Canada are less than 35 years old, has had to deal not only with a cultural adjustment but with a language one as well. There seems to be no reason for criticism of their progress to this point. However, it will be what happens in the future that will tell the tale.

Building bridges

Later I had cause to remember another aspect of my conversation with this man. I had commented that I hoped that ministers in the CRC would be willing to give associations with the ministers of other denominations a significant priority in their schedules. How can we learn about each other unless we have some face to face, informal, conversation? The man from the CRC with whom I was talking agreed enthusiastically.

Two days after the conference I spent an afternoon of relaxing vacation conversation with a fellow Presbyterian minister. Somehow the conversation meandered into the territory of communication with the clergy of other denominations. Quite unsolicited by me, though perhaps prompted by my known fraternization with the CRC, he commented that he found that the CRC minister in his community seemed scarcely willing to give him the time of day. Who knows, perhaps in this instance it's all a matter of personalities. Whatever the cause, there is some obvious room for growth.

Perhaps there needs to be some sort of occasional family conference with the specific objective of bringing together people from the CRC and the Presbyterian Church in Canada. Should such occur, we would need to resist our shared proclivity to fill the schedule with lectures, sermons and workshops and just sit down under the shade of a nice tree for some quiet, loving conversation about who we are and what is most important to us. Who knows, perhaps such an approach would be substantially more fruitful than all our formal ecclesiastical conversations.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Graham considers global satellite crusade

MONTREAT, North Carolina, (WEIS) — Evangelist Billy Graham is gauging response to the proposal to enlist him in a 1989 global satellite evangelistic project. The proposal would involve the simultaneous transmission of the campaign in major languages and dialects of the world.

Graham's campaigns in the past two years in Britain and France involved satellite transmission to many communities across those nations. The response exceeded the expectations of those who sponsored the missions.

The proposal for 1989 would be an outreach from a major metropolitan base — possibly London — from which it would be transmitted to "hundreds of cities and towns as well as villages all over the world."

Big churches more popular, draw fewer members

What does the future hold for small churches? Not a lot, says church trends analyst Lyle Schaller. He contends that people born in the 50s and 60s prefer large churches — for a number of reasons. People want the large number of options offered by larger churches; they also enjoy the generally higher quality of music, preaching, and so on. There are many who like being able to "get lost" in the crowd. And, says Schaller, this generation has grown comfortable with consolidation and urbanization; they feel at home with the large institution.

On the other side of the coin, it is apparent that smaller churches draw more of their members to the services than large churches do. For example, churches with 50 or fewer members usually average 84 per cent of their membership at Sunday worship. Churches with 50-100 members draw 61 per cent; with 100-150, 52 per cent; with 150-300, 45 per cent; 300-500, 38 per cent; with 500-700 members, 36 per cent and with over 700, 34 per cent. What's essential for good turnout at worship services? Good preaching and friendly members, say pastors with high turnout percentages.

From the bulletin of First Christian Reformed Church of New Westminster, British Columbia.

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Family

Michael W. Smith writes back to teens

FORT WORTH, TX (EP) — Michael W. Smith, Grammy- and Dove-Award-winning Christian singer and songwriter, will address teen concerns in his first book, to be released soon by Contempo Books.

Like his 1986 album, *The Big Picture,* Smith's upcoming book, *Old Enough to Know,* will address concerns teenagers have been expressing in letters to Smith since his career began in 1982. "During the past few years, I've received hundreds of dramatic letters from kids who write to share personal crises that they don't know how to handle," explains Smith.

The book deals with such topics as sex, drugs, alcohol, parental conflict, friendships, life goals, responsibility, empty religion and materialism. According to Smith, each chapter in *Old Enough to Know* is built around one of his songs, his personal experiences, insight from scripture and letters from hurting teenagers.

Christian magazines merge

ALTAMONTE SPRINGS, FL (EP) — With the June 1987 issue, *Charisma* and *Christian Life* magazines merged. The resulting publication, called *Charisma and Christian Life,* has a circulation of 210,000. The first combined issue featured a cover story by Jamie Buckingham analysing the PTL crisis; the next issue spotlighted Christian musician Carman.

Calvinist Contact will not publish on the following dates: September 4 and September 11.

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Calvinist Contact

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- Our ability to address public issues through Christian organizations has many others wondering about our energy and enthusiasm.

We are talking about a valuable contribution to life in Canada, Stan, and Calvinist Contact is the best means I know to develop it journalistically and to pass it on.

I'm sure you have thought of all these things. How can we get the urgency of sending in names across to our readers? Let's think about it, OK?

Bert

1 Name / Addre

2 Name (P / Address

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May we tell them you suggested their names? ☐ Yes ☐ No

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small talk

Alice Los

On the shores of eternity

When my husband and I first came to Canada with four small girls, we were taught the fine art of summer fun in this country by two neighbouring ministers' families. They were about 10 years ahead of us in the stages of life, counting 14 mostly teenage sons and daughters between them.

We would rent three cottages in a row of four from a farmer whose fields fell in a gentle slope to the shore of an unspoiled northern lake. These square wooden structures were really not much more than oversized fishermen's cabins but in those days we considered them the height of luxury, outhouses and all. Drinking water was drawn from a communal well and our bathtubs came as big as the lake. We practically had the beach to ourselves but when we gathered there in full force it was a crowded spot to be in.

Actually, the older offspring of our friends would only visit on weekends. Their summer jobs kept them at home where they fended for themselves while working hard to earn money for their education. They were a likeable, athletic bunch, their bronzed bodies graceful and nimble as they ran after a ball or plied the lake on water-skis, taking turns on the only pair available behind a boat which had been lent to one set of parents by generous friends.

Through the years I have kept track of these young people and their achievements, of some of their joys and even deep sorrows by way of the classifieds or a chance meeting here and there when, invariably, we'd reminisce about those summers of shared holidays. Most are now parents of teenagers themselves! Looking back, it seems we never had any inclement weather because I only remember bright sunshine, pure white clouds and the bluest water I ever saw.

Small wonder I became enchanted then and there with the northern landscape. In the evenings, when the last rowboat had returned to shore, we'd all gather around one kitchen table and tell tall tales or play games. Of course, with three men of the cloth among us, discussing the affairs of the church (and the soul) could hardly be avoided and it, too, added to the joy of togetherness.

On Sundays we'd all trek to the nearest Christian Reformed Church, some 45 kilometres away. I suppose it was the denomination we trusted most or were fiercely loyal to. Or maybe it was because one of the men had been invited to preach there and the fee was recognized by all the adults for what it was: half a week's rent for his cottage. Sometimes we'd sit under a tree on a slight incline overlooking the lake and sing all the hymns which came to mind.

Long since then we've gone our separate ways. The men were called to different territories in the Kingdom. But we've kept in touch, off and on. We have all grown older, perhaps also wiser. The three families have increased and multiplied and are spread from coast to coast. Some of us have gone Home already, one even before the prime of his earthly life. I remember him as a youngster, merrily enjoying his boyhood holidays at the lake.

In the ebb and flow of life there's the bittersweet nostalgia of times gone by and often, by the grace of God, memories to treasure and to keep. There's also, again by the grace of God, the anticipation of times to come when numerous households meet at last in one palatial home on the shores of eternity.

Alice Los is a housewife living in Kemptville, Ontario.

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Poetry

Columbus

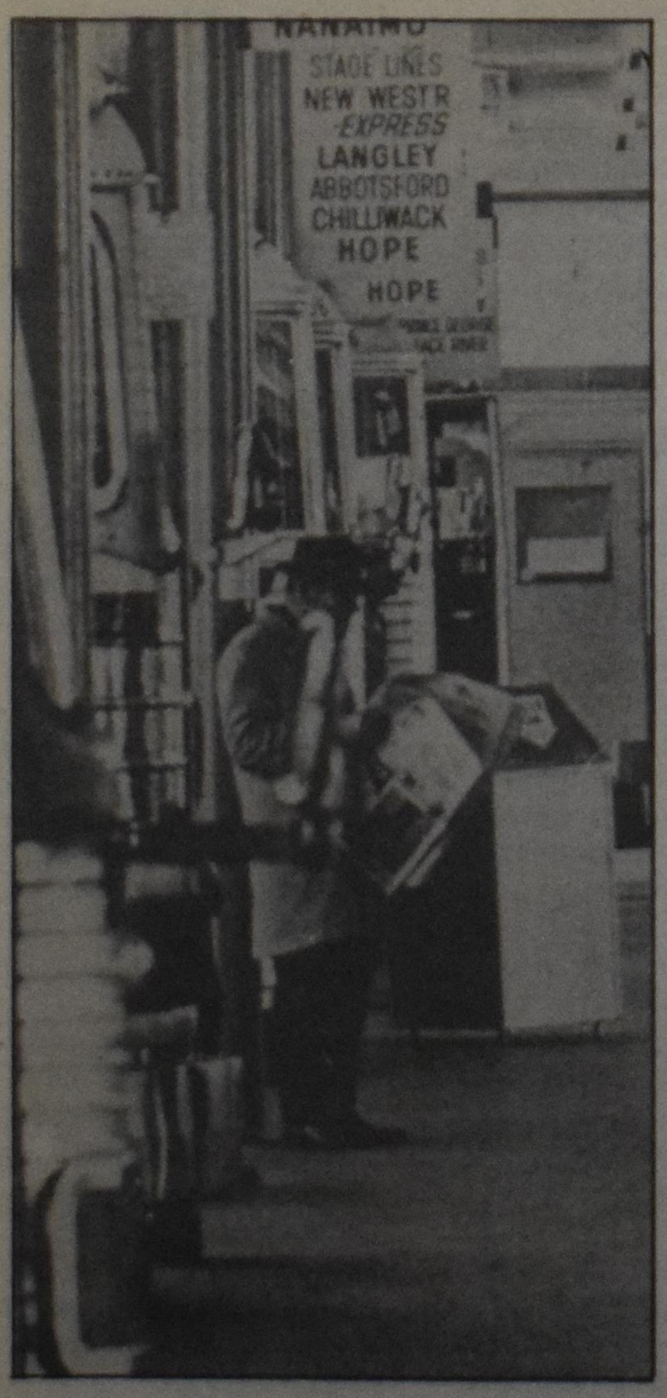
Gold-covered and glittered
the presence of your golden coffin
in a dead-church crypt
cries out for tourist coins
and cynicism.

Your eyes of blue from 1492
don't look too good in gold
the metal is far too regal
for a tough *hombre* like you.

And yet when I walked into the church
and listened
as the local tourist guide pleaded for our donations
to keep your crypt crystal clean
I knew at a glance that this was one Saint Christopher
that had travelled without his medal
and made it.

The Dominican Republic seems too far away from
our white continental history books
to make an impression
But as I wound my way through the church ... and
dodged the peddlers
and found a pair of real
hungry eyes
I thought about America before you came
and then I thought about the world
if you had not come

and then I saw the hungry child
and I knew the scales were using unjust weights.



Imagine living in Langley

Travelling without my passport
in North Africa left me unsure
uncountried, unaccustomed, and unmonied

Walking the Casbah in Tangiers
The image of the cock crowing
the Easter image that gets top billing on Good Friday
was hanging headless and dripping
with the flies of too much heat
while the folk bargained the price to nothing
and the bulk-food ideas of Canada Safeway
are not new in market where barrels of fresh spices
and leaves of cheese are sold.

but the seven year old boy
tri-lingual
street smart
entrepreneur
developed films in hours
showed us where restaurants were
led us in circles to the various family
merchants
sold us a carpet
asking $15 American cash
and settling for $4.50
as we boarded the boat in the harbour
Then I knew about his enterprise
then I knew he'd be OK

somewhere I still have that carpet
not because of its workmanship
but because of its salesmanship

In Langley when I see a store clerk yawning
I remember the carpet merchant ... seven years old
selling because his life depended on it.

Maybe you too live in a Langley-like place
that's not even waiting for the thief in the night.

Poetry by Nick Ringma Langley, BC

Caracas

Soldier with shouldered weapon
protecting the statues
from the footprints of tourists
and the droppings of pigeons

A military-feeling place with the comfort
of cold steel and oil deals
Walking the Avenue of the Heroes a
monumental statue draws me home

the General Miranda ...

Who was he ... why such a bigger likeness

The colours of the banners in store windows
flash red and green and blue
depending on who
and why they wave them.

It's voting time and the campaign is on.

Vote by colour ... because the education
program failed somewhere
and the people are having a hard time casting ballots
for coloured parties
in a black and white world.

And the soldier who paces in the shadow
of the statue knows who rules today.

Story

Illustrations by Marguerite Witvoet

Country alien

Alice MacVicar

Elaine paused in her window cleaning to watch her two neighbours chatting by the cluster of country mailboxes. Roxanne, who lived just across the road, seemed to be explaining something to Amy who lived further away. Occasionally they glanced her way and Elaine felt they were talking about her. It would not be on a positive note, she was sure, for although it was four years since she married Jim and moved to this rambling, old country home, she knew they still called her the city girl. Roxanne's four-year-old son once eyed her coolly and said, "My mother thinks you're uppity." Well, maybe she was, for she certainly didn't share his mother's interests. She sighed, as she watched them wave a cosy good-bye, and wondered if she could ever be friends with them.

But Elaine was sure of one thing. As well as loving Jim, she had grown to love the beauty of the countryside. Gathering up her cleaning equipment, she stopped a moment to admire the maples bordering the lane. Touched by a September frost, they were beginning to show the lovely autumn tints of red, orange and yellow. Never in her life in Toronto, had she seen such scenery as unfolded here from season to season.

The chimes from the grandfather clock told her it was time to start dinner. She picked up a basket from the back porch and made her way to the garden. On inspecting the tomato vines, she saw she now had enough ripe tomatoes for chile sauce. She grimaced as she remembered her first attempt at making it.

★★★★

She had borrowed a recipe from Roxanne who told her it usually turned out well. Elaine always thought Roxanne purposely didn't tell her all the things that could go wrong. When she put the vegetables through the food processor, they came out as mush. She put them in a kettle along with vinegar, sugar and spices and left them to simmer for three hours. Then she chose her favourite spot in the swing on the back porch to work on the weekly column she did for her former editor, for she had worked for a Toronto paper before her marriage.

A smell of something burning brought her to her feet and into the kitchen. She found the whole contents of the kettle sticking in one black mass to the bottom. Why hadn't Roxanne warned her about the sticking? To add insult to injury, Roxanne, that evening, brought over a jar of her sauce, perfectly textured, without a sign of scorch.

"How did yours turn out?" she asked with guileless innocence as if she hadn't smelled the burning even at her place.

★★★★

Well, at any rate, it wouldn't happen again, Elaine vowed, as she picked a few of the choice tomatoes, dug some carrots and potatoes and hurried to have dinner on time.

As Jim settled his tall frame into his place, she thought how well the deep summer tan became him. He eyed the tomatoes and said with a sly grin, "Tomatoes seem to be about ready for chile sauce."

"Are you ever going to let me forget that awful mess?" retorted Elaine. "I've learned since then that you cut the vegetables by hand, add the sugar in the last ten minutes and stir constantly until ready for the jars."

"Did Roxanne tell you that?" he asked.

"Not a chance. She wanted me to make a mess of it."

"I think you're a little hard on Roxanne. She's probably just a little jealous. Not near as pretty as you," answered Jim as he cast an appraising glance at Elaine's short blonde hair and violet eyes set in her heart-shaped face. "Some day you'll get together. Country neighbours live on a give and take system."

Roxanne, like Elaine, was blonde but bigger boned and rather plump. It was her air of cool complacence that really nettled Elaine. She seemed so sure of herself as she swung the tractor around the fields or herded the cows for the milking. Then there were the evenings when she and her husband would come over to talk with Jim. Alone with Jim on their back porch, Elaine loved the summer nights, so full of country sounds and smells, so cool and comforting after a hot day. But the evening was spoiled when Roxanne came, for she insisted on talking to the men about tractors, crops or poor prices. She took for granted Elaine knew nothing about these things and had a way of completely ignoring her.

★★★★

One evening Elaine surprised them. When Joe, Roxanne's husband, said something about his bean field getting run down because it lacked nitrogen, Elaine asked if he practised crop rotation.

"Couldn't you plant a green crop like clover or alfalfa and plough it under when mature?" she suggested.

"Hey, not bad. We'll make a farmer out of you yet," said Joe.

Roxanne stared blankly at

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Elaine as if she thought a city girl had no business knowing something like that.

"How did you know that, honey?" asked Jim.

"I did an article on crop rotation for a farm paper. I interviewed several farmers and got a great deal of information from the agricultural department," answered Elaine, secretly pleased that for once she had outdone Roxanne.

★★★★

Soon the nights became too cool to sit out. Jim began to talk about getting his cattle ready for the Royal Winter Fair. Elaine smiled as she remembered her first meeting with Jim there. She had been sent out to photograph his cow that had unexpectedly calved. She remembered how her friends reacted when she told them she was going to marry a farmer.

"But you'll die with loneliness," they had said. Well, to a certain degree they were right, for she had no close friends among the neighbours. Now, with the Winter Fair coming up, she would have a chance to visit Aunt Maizie, who had reared her after her own parents were killed in a car accident.

Aunt Maizie! Why hadn't she thought of it before? She would invite Aunt Maizie to come and stay until the fair. Dear little Aunt Maizie who more often looked at you over her spectacles than through them.

★★★★

The leaves were at the height of their October glory when Elaine met her aunt at the little country station. Aunt Maizie put down her luggage long enough to give Elaine a big hug before putting it in the car. As they drove along the winding country road, Aunt Maizie prattled away about the needle point she was making for a wall picture. If Elaine liked it, she would make one for her too.

At the turn into the lane, Aunt Maizie exclaimed over the cluster of mailboxes.

"How quaint! You're so lucky to have the mailboxes near you. They look so friendly. Will give you a good chance to see your neighbours every day."

"We don't seem to share the same interests," Elaine answered shortly. Her aunt looked at her sharply over her glasses.

★★★★

The next morning Aunt Maizie intimated she would like the short walk for the paper. When Elaine glanced out a few minutes later, there was Aunt Maizie talking away to Roxanne as if they were long-time friends.

"What did you and Roxanne find so interesting to keep you at the mailboxes so long?" inquired Elaine on her aunt's return.

"Oh, I was just telling her about my needlepoint. And do, you know she has been wanting to learn how to do it. I hope you don't mind, dearie, that I asked her over this afternoon to show her."

Aunt Maizie, sitting in the rocker by the kitchen window, was working at it when Roxanne appeared.

Elaine welcomed Roxanne a little more warmly than usual. It was nice to know there were a few things Roxanne couldn't do. Elaine busied herself making tea and getting cookies while the two concentrated on the needlepoint.

"How many children do you have?" inquired Aunt Maizie when Roxanne had mastered the simple stitch.

"I have two boys. I am a little worried about Roddie, my oldest. He just can't seem to pass his English exams. Seems to do well in the other subjects. I'm afraid the English will keep him from passing."

"Elaine was always so good at English, weren't you, dear?" added Aunt Maizie.

Aunt Maizie may as well have shouted that she wanted Elaine to help him a bit.

As they sipped their tea and ate cookies, Elaine offered to help Roddie.

Roxanne's usual deadpan expression kindled with appreciation.

"You don't know how grateful I am. I thought of asking you before but was afraid you might not be interested."

"Elaine has many talents. You should see her needlework." Aunt Maizie said with some pride.

"I didn't know you liked handwork." Roxanne was regarding Elaine with a new respect.

"She couldn't escape, living with me," twinkled Aunt Maizie. "Why don't you show her some of your work, Elaine?"

When Jim came in about five, Roxanne was just leaving.

"What's up?" asked Jim. "It must be something pretty good to keep you women talking right into supper time." Elaine knew he was pleased.

★★★★

As October passed into November, Elaine and Roddie spent many sessions at the kitchen table, while Aunt Maizie worked her needlepoint in her rocker by the window.

"He is really quite an apt pupil once he's interested," Elaine admitted to Aunt Maizie.

"That was very clever of you to get him writing about his interests. You seem to slide in the grammar rules so neatly that he doesn't realize he's learning the hated subject."

One night Roddie rewarded them both with a big smile on his usually stolid face.

"I ran all the way home to tell you," he panted. "I got a "B" on my English exam. English is fun the way you do it, Mrs. Jim."

★★★★

The snowflakes were falling on the morning that Aunt Maizie and Elaine set out for Toronto. Jim had gone on ahead with his cattle.

Roxanne and Roddie were there to see them off.

"Don't worry about a thing. We'll look after the chores until you get back," offered Roxanne.

As Elaine turned the car into the road, she turned to wave good-bye to them and then turned to Aunt Maizie.

"Do you know, auntie, in these last few months I have felt for the first time that I really belong here."

"I wonder why," queried Aunt Maizie over her spectacles.

"As if you didn't know," answered Elaine, leaning over to give her aunt a friendly pat.

Alice MacVicar lives in Strathroy, Ont. This is her first story for ***Calvinist Contact.***

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Feature

Abortion and politics: a tale of two attitudes

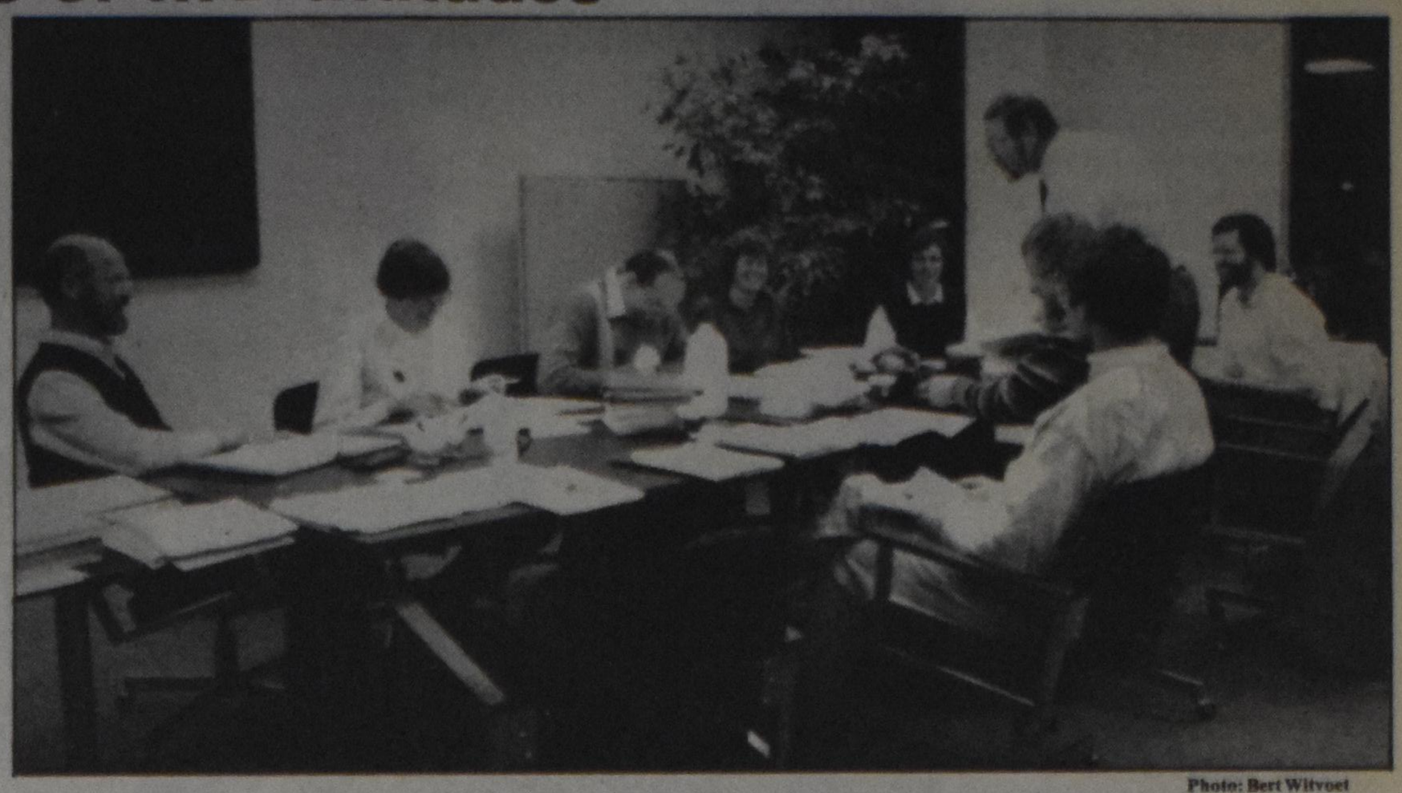

Photo: Bert Witvoet

The two authors of the companion articles on these pages are both members of the Committee for Contact with the Government. Reinder Klein is pictured on the far left and Aileen Van Ginkel fifth from left during a meeting of the Committee in late March of this year.

Reinder J. Klein

BURNABY, BC — Toronto and Victoria, respectively the provincial capitals of Ontario and British Columbia, appear to be separated these days by more than vast stretches of lakes and plains, forests and mountains. They also seem to be continents apart in their public attitudes toward abortion.

In Ontario, the Liberal government of David Petersen has called an election (Sept. 10) after having given a clear signal through the Powell Report that it favours broader access to existing abortion services. In sharp contrast, BC's Social Credit government led by new kid on the block Bill VanderZalm is considering ways to reduce abortions by emphasizing alternatives and prevention of unwanted pregnancies.

Most Christians will readily agree that abortion is unnatural, generally immoral and usually wrong. Most of us were deeply disturbed by the Powell Report, or would be once we had read it; and most of us are, or would be, pleased with the report published last March by BC's Ministry of Health.

Ontario's Powell Report horrified all good pro-lifers when it appeared last January. Predictably it was roundly and often bitterly attacked. It was said to be hopelessly biased, inadequately researched, unbelievably one-sided. And these are the kinder, least polemic of the critiques.

Unfortunately, these observations merely show that many of us no longer think very clearly about this sad business and that we may well lose the battle altogether because we no longer listen carefully and, in consequence, respond inappropriately and unfairly.

Wrong assignment well executed

In most undertakings a project is normally evaluated on the basis of the assignment. If a pleasant enough student hands in a competent study on the nocturnal habits of the Australian duck-billed platypus when the assignment called for an analysis of John Calvin's reasons for allowing Servetus to be executed, the pleasant student ought to be told — pleasantly, of course — to devote the rest of his time teaching his pet rock how to swim.

The problem in Dr. Powell's report was not really with the direction of his research, nor with the conclusions or the, for us, painful recommendations. The problem lies with the assignment the Ontario Ministry of Health articulated when the study was commissioned.

Dr. Powell was instructed to "review access to therapeutic abortions." Now, if a government asks an engineering firm to examine general access to, say, a highway, the clear assumption is that a problem already exists. The study, in fact, asks for an analysis of the access problem; it does not question the validity of the highway. The same applies to Dr. Powell's assignment; it does not question the appropriateness of abortion services.

Dr. Powell writes in his report: "It was not the intent of the study to debate the pros and cons of providing abortion services, rather abortion was viewed as a legally defined health service whose availability was under review." In terms of the assignment, then, Dr. Powell prepared a competent study whose conclusions are as valid as they are predictable. Abortion services in Ontario were deemed to be inadequate because they were found to be not equally available in all regions to all women.

It is the attitude of David Petersen's governing Liberals that, at bottom, poses the main challenge to us in the pro-life camp. Petersen and his cohorts decided, for the sake of "equity" — ever a popular concept with an increasingly secular, rights-oriented electorate — to embark on a gradual expansion of abortion services in Ontario. A recent poll suggested that these same provincial Liberals are supported by a whopping 48 per cent of eligible voters. Are the Liberals "playing politics" with this painful issue?

Different assignment

BC's Social Credit government has taken an opposite tack. In last year's election campaign individual candidates, Bill VanderZalm and CR runningmate Nick Loenen included, consistently expressed their personal misgivings about the high rates of abortion in the province. Evidently, the people liked what they heard and returned the Socreds to power.

Shortly after the electoral victory and its implied approbation for the anti-abortion stance, Premier VanderZalm ordered his Health Ministry to undertake a policy review with a focus on the "prevention and handling of unwanted pregnancies." Not concerned here with access to an accepted service, the assignment clearly wishes to curtail a questionable service by emphasizing prevention of unwanted pregnancies.

Its assignment quite different from that of the Ontario study, the BC paper arrived at different conclusions, and recommendations pretty well the opposite of those proposed by Dr. Powell. Specifically, the recommendations are:

1. Develop better educational and contraceptive programs to prevent unwanted pregnancies.
2. Promote greater awareness of the alternatives to abortion.
3. Where possible, offer additional assistance to women continuing their pregnancies.
4. Establish a blue ribbon panel of medical and ethical experts to develop voluntary, public guidelines for hospital boards and therapeutic abortion committees.
5. Institute regular auditing of the activities of therapeutic abortion committees.

The attitude is clear: BC's government considers it politically responsible to initiate steps intended to reduce the need for a service many people in the province find anathema. The attitude of this government reflects the attitude of many, perhaps even most, of its constituents, but for how long will this continue to be an anti-abortionist stance?

There is some evidence in BC that a rather shrill and strident pro-life action has had negative consequences. In recent hospital board elections in two local communities pro-life groups mounted quite vocal campaigns to assure the re-election of pro-life majorities. Stung into responding, the other side won pretty convincing victories. Would a different, more carefully balanced pro-life presentation have been more successful?

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Working for life-affirming justice

Aileen Van Ginkel

Few social-political issues can stir Christian people like abortion can. Reformed Christians, together with those from other faith communities, are taking action on abortion-related problems on various levels. From provincial legislatures to the sidewalk outside the Morgentaler abortion clinic, the witness against abortion on demand is being heard.

In Ontario efforts on the political front have increased since Murray Elston, Ontario's Minister of Health, announced the government's new abortion policy last March. Objections to Elston's proposals to ensure convenient access to abortion services came from three organizations with close ties to the Reformed community.

Co-operative appeal

The Canadian Federation of Christian Reformed Women, Citizens for Public Justice Ontario (CPJ Ontario) and the Committee for Contact with the Government (CCG) of the Council of Christian Reformed Churches in Canada questioned the government's refusal to hold public consultations when developing an abortion policy for Ontario, and criticized the government for not providing support for alternatives to abortion.

The three organizations have joined in an informal working group in order to deal co-operatively with the abortion issue in Ontario. Together they sponsored a petition (printed elsewhere on this page) which they presented initially at the Institute for Christian Studies' Niagara Family Conference in early August. The sponsors hope that ongoing circulation of the petition within the Reformed community will yield many more signatures in addition to the over 600 already obtained at the conference.

Life-affirming policies

Letters and petitions to government officials are not the only means of dealing with the issue of abortion. Working alongside those who seek to establish a "life-affirming" public policy on abortion are those who provide "life-affirming" services (with or without government support) as alternatives to abortion. For example, "Beginnings," a pregnancy counselling and adoption agency, finds many supporters amongst Reformed people in Ontario, as do organizations like Birthright, Campaign Life and local Right-to-Life groups.

There are also several individuals who meet the problem face-to-face when they deal directly with women who see an abortion as the only way out of a desperate situation. Hermina Dykxhoorn, for instance, works on the sidewalk of Harbord Street in Toronto, counselling women as they go into the Morgentaler abortion clinic.

Hermina's experiences have convinced her that women often seek an abortion because it appears to be the only way out of their problem. She gives the example of a woman, married with one child, whose plans to go back to school were seemingly dashed when she discovered she was pregnant. By steering her towards agencies that provide emotional support throughout difficult pregnancies and child care after the baby is born, Hermina was able to show this woman that there was a way of dealing with her problem other than aborting her pregnancy.

Christians working for life-affirming justice in Ontario have been focusing on the need for alternatives to abortion services in their efforts to save the lives of unborn children.

They are seeking to re-order government priorities so that abortion is no longer seen as the quick-fix solution to unplanned pregnancies, and they are providing counselling and support services to those persons and families facing agonizing decisions.

No matter which route they choose to follow, the people taking action on abortion require the prayers of all fellow-Christians for the prevailing presence in our land of the Spirit of God which treasures the precious lives of unborn children.

Aileen Van Ginkel is Research and Communications Associate for the Council of Christian Reformed Churches in Canada.

What can you do?

Before the provincial election on Sept. 10:

1. Sign the petition sponsored by the Canadian Federation of Christian Reformed Women, CPJ Ontario and CCG. If it is not available through your church, copy it from this page, and get others to sign it as well. Send it on to CPJ, 229 College St., Toronto, ON M5T 1R4. CPJ will deliver it to Queen's Park, and will make sure that you get copies of any responses which may be received from the government officials.
2. Encourage your church council or consistory to invite the candidates running in your riding to meet with them to talk about abortion policy in Ontario.
3. Write letters to the candidates in your riding, asking them to state their position on abortion policy. (Note: Don't spend time telling them what *you* think; tell them you want to know what *they* think, and then hold them to their position if they are elected.)

On a longer-term basis:

1. Volunteer to help the Canadian Federation of Christian Reformed Women or CPJ Ontario or CCG in their efforts to address abortion-related issues from a life-affirming stance. Co-ordinating a thorough witness to politicians throughout the province takes a lot of time and organizational effort.
2. Volunteer to help agencies like Beginnings and Birthright in their efforts to establish life-affirming programs to assist people in dealing with unplanned pregnancies. By being a friend or opening up your home to a troubled woman you can encourage her not to abort her pregnancy.

An appeal for life-affirming justice

August, 1987

Hon. David Petersen, MPP
The Premier of Ontario
Queen's Park
Toronto, ON M7A 1A1

Hon. Murray Elston, MPP
Minister of Health
Queen's Park
Toronto, ON M7A 1A1

Hon. Larry Grossman, MPP
Leader of the Opposition
Queen's Park
Toronto, ON M7A 1A1

Hon. Bob Rae, MPP
Leader, Ontario New Democrats
Queen's Park
Toronto, ON M7A 1A1

Dear Sirs,

Together with the many others who have signed a similar petition, we affirm that God created human beings to live in a unique relationship with Him. We have been made in God's image; therefore, we can respond to God in love. In the power of the Spirit, we can live harmoniously with all our neighbours in God's good creation.

We believe that all people can know God and live in fellowship with God and each other. We confess that human life, at all stages of development, is a precious gift of God.

We are concerned that the Ontario government's new abortion policy does not fully recognize the unique character of human life, including that of unborn children.

We are convinced that the government should not implement the recommendations of the Powell Report. Instead, current abortion policies should be subjected to a fair and democratic review. Public consultation would reveal that much more can be done to enable women who face unplanned pregnancies to give birth and look after their children without experiencing loneliness and economic hardship. Parents are entitled to community support and social services that promote healthy family life.

In its attempts to ensure equal access to abortion services, the government neglects to provide adequate alternative choices for parents facing agonizing decisions. Life-affirming policies and programs, including educational, economic and social support services, must be developed and implemented by government and non-government agencies alike.

Justice for all requires that we together take steps to affirm the preciousness of human life, and do our utmost to protect it. Will you take these steps with us?

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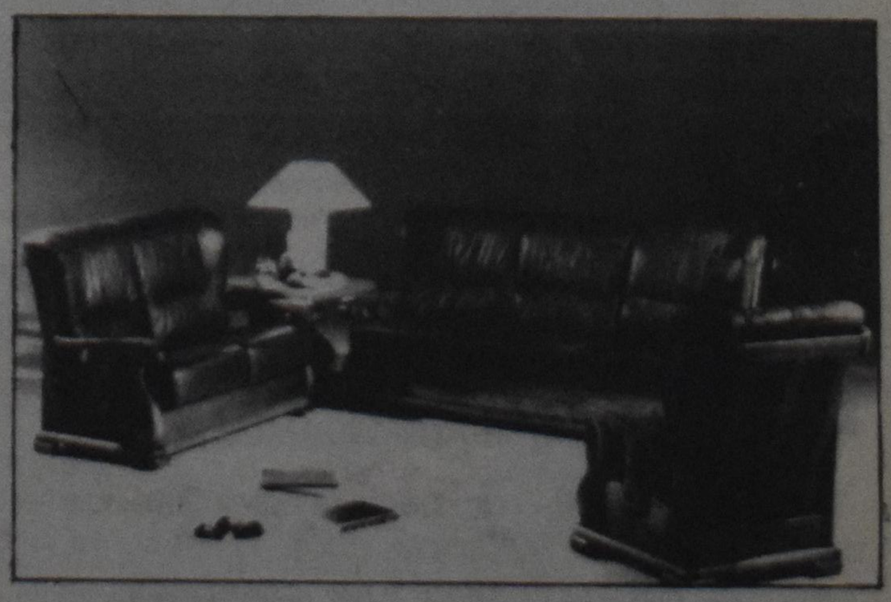

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Government breaks promise, says CPJ

C.C. staff

The Mulroney Government broke its promise to help the needy, through its recent white paper on tax reform. The government's proposals represent a thinly-disguised attempt to win another term in office through tax breaks to middle and upper-income taxpayers. Virtually ignored are the desperate needs of 3.9 million Canadians living in poverty.

That's the hard-hitting judgment of Citizens for Public Justice (CPJ), a Christian public advocacy organization. On July 20, CPJ issued an open letter to Prime Minister Brian Mulroney, Finance Minister Michael Wilson and all MPs regarding the government's tax reform white paper.

Social justice needed

Genuine tax reform, says CPJ, would have granted adequate incomes to the very poor who pay no taxes, greater tax relief to low-income taxpayers, progressively raised the tax burden on high-income people and eliminated more corporate tax exemptions without lowering corporate tax rates.

The extra dollars collected could be used for social justice and job creation projects, such as those suggested by CPJ in its Social Development and Job Creation Fund proposal. This proposal, announced in response to the 1986 federal budget, was endorsed by Christian leaders, community organizations and many others.

Instead, in its white paper the government proposes raising corporate taxes slightly and passing the money along mostly to middle and upper-income taxpayers.

Business as usual

CPJ's letter, entitled *A Vision for Tax Equity,* lists a wide range of shortcomings in the government's proposals. These include the failure to fully restore indexation of tax rates to account for inflation, the fact that the average family is only partly compensated for the $1,300 jump in taxes since the Mulroney Government took office in 1984, and inadequate encouragement for charitable donations.

Above all, the white paper represents a "business as usual" approach which still relies on the corporate sector of Canadian society for economic growth and social well-being. This approach has failed to benefit a large cross-section of Canadian society.

CPJ calls for five policy objectives for just tax reform:

- A Guaranteed Adequate Annual Income for all those unable to work;
- Elimination of the income tax burden on persons and families living below the poverty line;
- An improved infrastructure of services for all Canadians;
- An improved unemployment insurance system;
- A higher minimum wage level.

salt and pepper

Anne Van Wyngaarden

I didn't wallpaper this spring. The last time I tried it, I was short in the length and width. You see, we have metric sizes, European sizes and something where I can figure out the length in yards but the width "ain't what it used to be" — don't know what they call it! Anyway, as long as nobody sees fit to make things a little easier, I'll paint my walls. Mind you, a litre does not cover as much territory as a gallon, but I can usually find the same colour to finish it off and that is more than I can say about wallpaper.

Anne Van Wyngaarden lives in Wellandport, Ontario.

Union applauds additional financing for nursing homes

C.C. staff

The decision of the Ontario Government to provide an additional $88-million a year for nursing homes is an important step in the right direction, says the Christian Labour Association of Canada (CLAC).

CLAC's executive secretary Ed Vanderkloet, whose organization holds bargaining rights for 2,500 health care workers in 50 Ontario institutions for the aged, stated that the extra spending was long overdue. His union has urged the government for several years to drastically increase its subsidies to nursing homes since these institutions are seriously understaffed.

"Even with the current increase, funding remains inadequate," says Vanderkloet. "We spend $120 a day to accommodate a prisoner who is physically fit, but only $58.53 for each of our disabled senior citizens."

Nevertheless, CLAC welcomes the additional funding, especially since the availability of the extra money is tied to increased staffing. According to this union, the government has become more aware of the crisis situation in homes for the elderly, and is prepared to help alleviate the pressing problem of insufficient staffing.

Check page 2 for summer publishing schedule.

STUDENTS !!!

The Welcome Mat is out for you this fall

Campus pastors (left to right) Derk Pierik, University of Toronto; Peter Slofstra, Western Ontario University; and Willis Van Groningen, Queens University, take a break during a student retreat.

Register A.S.A.P. for:

- **CAMP SHALOM,** Sept. 25-27 "Biblical Simplicity In An Affluent Age"
- **VISION 87/88,** a student conference spread over four Saturdays (Oct. 17, Nov. 14, Jan. 16, Feb. 27) and four campuses. If you are one of the ONE HUNDRED STUDENTS willing to make this commitment, contact your local chaplain for information and registration.

- in **TORONTO,** where Rev. Derk Pierik invites you to the Newman Centre, 89 St. George St., on Thurs., Sept. 17, 7-9 p.m. for the first fellowship meeting.
- in **KINGSTON,** where Dr. Bill Van Groningen opens the doors at Geneva Fellowship, 104 Queen's Ct. on Sunday, Sept. 13, 1-4 p.m. for an open house, and Wednesday, Sept. 16 at 5:30 for the first cost supper.
- in **HAMILTON,** where Rev. Aren Geisterfer welcomes you to his home, 11 Forsyth Ave. S. for Thursday night cost suppers. You are also invited to the on-campus Sunday services.
- in **GUELPH,** where Rev. Ed Den Haan asks you to join old and new friends at the welcome service in the Guelph CRC at 5 p.m. (the 13th) and to come to his home on Wednesday, Sept. 16 at 5 p.m. for the first cost supper.
- in **WATERLOO,** where Rev. Graham Morbey invites you to the 10 a.m. student welcome service on the 13th at the Waterloo CRC, 209 Bearinger Rd. Look for Wednesday night cost suppers, too.
- in **LONDON,** where Rev. Peter Slofstra invites you to 1035 Brough St. for a social after the 5 p.m. student welcome service at First CRC, 513 Talbot, on Sunday, Sept. 13. Cost suppers begin the following Wednesday at 5:30 p.m.
- and at **BROCK UNIVERSITY,** where the newly installed Dr. Brian Walsh encourages you to make contact with him.
- Elsewhere, you will find a campus ministry welcome in Edmonton (Tom Oosterhuis), Montreal (Harold Kallemeyn) and Fredericton.

STUDENTS, PARENTS, PASTORS, YOUTH/STUDENT ELDERS:
Assist our community building efforts and inform the appropriate chaplain of students living in his area.
OUR GOD REIGNS !!!

Classifieds

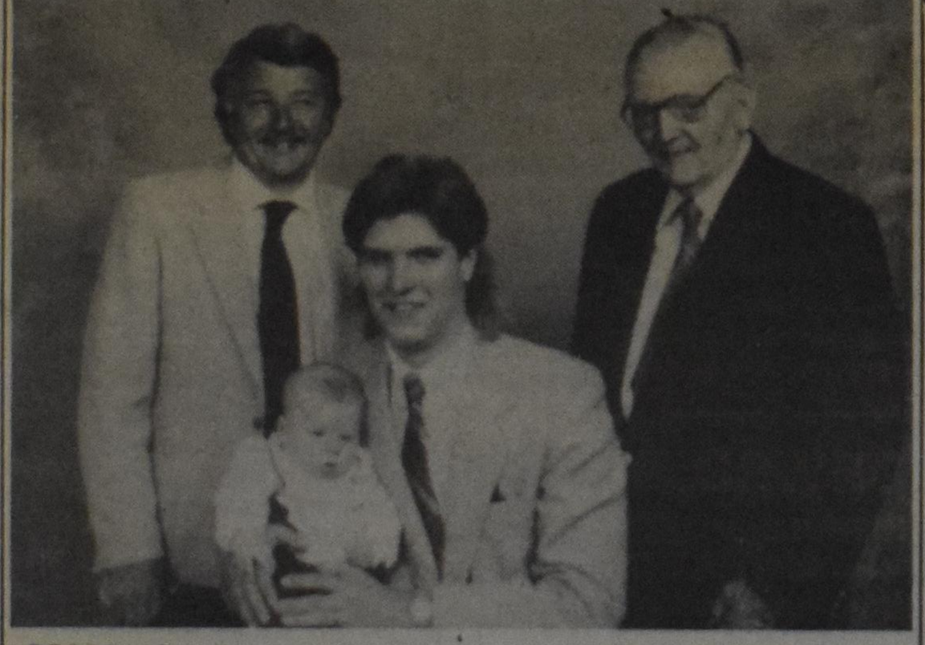
Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00
All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.
NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

PROPER: We would like to thank all our children and grandchildren who made our 45th anniversary such a beautiful one. Also thank you to all who came to our open house and for all the best wishes, flowers, gifts and many beautiful cards we received. It was greatly appreciated. Above all, thanks to our heavenly Father who gave us these 45 years together. To Him be the glory.
The Propers

Births



BOSGRAAF: The Bosgraaf family name is destined to continue with the birth of BRANDON KYLE. Four generations of Bosgraafs, ranging from six months to 82 years of age, gathered for this family portrait in Niagara Falls, Ont.
Pictured are: great-grandfather Fred Bosgraaf, grandfather Bill Bosgraaf, father Richard and the newest Bosgraaf, Brandon.

VANOENEN (nee Vis): With joy and thankfulness to God, Bill and Theresa are happy to announce the safe arrival of KYLE WILLIAM. Born July 22, 1987, weighing 7 lbs. 14 oz. Kyle is a little brother for Rachael, Miriam and Jake. The seventh grandchild for Mr. and Mrs. John Vis of Thunder Bay, 21st grandchild for Mrs. W. VanOenen of Goderich, and eighth great-grandchild for Oma Vis in Holland.
Address: R.R.#3, Owen Sound, ON N4K 5N5

Available for Call

Rev. Sidney Cooper has completed his term of service as minister-on-loan to the Reformed Churches of New Zealand. The consistory of the First Chr. Ref. Church of Sarnia, Ont., heartily recommends him to our churches for a call. He may be contacted at his daughter's address: Ted Steipstra, Birkdale Cresc., Sarnia, ON N7S 5H2; ph. (519) 337-3815.

Marriages

COOK-BOONSTRA: With anticipation and thankfulness to God, Hugh and Judy Cook and Joe and Sienie Boonstra are happy to announce the forthcoming marriage of their children KARIN and ARNOLD. The ceremony will take place on Friday, Aug. 28, 1987, 7 p.m., at the Ancaster CRC, Ancaster, Ont. Rev. D. Stienstra officiating.

DEJONG-RIDDER: Mr. and Mrs. Ronald DeJong of St. Thomas, Ont., and Mr. and Mrs. John Ridder of Guelph, Ont., are pleased to announce the forthcoming marriage of their children CHARLENE ANITA and JOHN AREND. The ceremony will take place, D.V., on Saturday, Aug. 29, 1987, at 3 p.m., in the First CRC, St. Thomas, Ont. Rev. P. Meyer officiating.
Future address: 341 Traynor Ave., Apt. 222, Kitchener, ON N2C 2H4

KRUIDHOF-BREIMER: Mr. and Mrs. J. Kruidhof of Niagara-on-the-Lake are happy to announce the wedding of their daughter JOHANNA to EDWARD Breimer, son of Mr. and Mrs. H. Breimer of Brockville. The ceremony will take place, D.V., on Saturday, Aug. 22, 1987, at 2 p.m., in the Rehoboth Chr. Ref. Church of Niagara Falls, Ont.

Check our next issue for C.C.'s new address.

Anniversaries

1962 August 31 1987
"Commit your way to the Lord; trust in Him, and He will act." (Psalm 37:5)
With much joy and thankfulness, we are happy to announce the 25th wedding anniversary of our parents,

CECIL and ANN HAAGSMA
(nee Postuma)

We pray that our Lord will continue to bless you in the coming years.
With all our love:
Caroline & Jeff Chapman
Trudy
Elaine
Sarah
Home address: R.R.#1, Salford, ON N0J 1W0

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Marriages

LANGENDOEN-VANDERVAART: Mr. and Mrs. Bouwe Langendoen of St. Catharines are happy to announce the forthcoming marriage of their daughter CAROLYN JOYCE to RICHARD THEODORE, son of Mr. and Mrs. Adrian VanderVaart of Oakville. The ceremony will take place, the Lord willing, on Saturday, Aug. 29, 1987, at 11:30 a.m., in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Pastor Dan Tigchelaar officiating.
Future address: 631 Bunting Rd., St. Catharines, ON L2M 2Z9

ROZEMA-CRANDALL: Mr. and Mrs. John Rozema of Bowmanville are happy to announce the forthcoming marriage of their only daughter, SANDRA DARLENE to DALE LORNE, son of Mr. and Mrs. Willis Crandall of Centreville, Nova Scotia. The ceremony will take place, D.V., on Saturday, Aug. 22, 1987, at 4:00 p.m., in the Rehoboth Chr. Ref. Church of Bowmanville, Ont. Rev. A. DeJager officiating.
Future address: R.R.#1, Bowmanville, ON L1C 3K2

SCHUT-DYKSTRA: In the spirit of Christian joy, John and Alice Schut and Nick and Fran Dykstra announce the marriage of their children YVONNE and RICHARD on Saturday, Aug. 15, 1987. The ceremony took place at the Maranatha CRC, Woodstock, Ont. The Rev. Peter de Haan officiated.
Future address: 3rd St. Louth, R.R.#3, St. Catharines, ON L2R 6P9

Anniversaries

1947 August 28 1987
"Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever." (Psalm 23:6)
With grateful hearts we thank and praise God for celebrating the 40th wedding anniversary of our parents and grandparents,

TJEERD and HELEN HENSTRA
(nee VanderVeen)

We thank you Mom and Dad for all the love and kindness you have given us. May the Lord richly bless you and be near you always.
Love and congratulations from your children and grandchildren:
Bart & Marianne Henstra; Sarah, Daniel, Robert, Steven — London, Ont.
Winnie & Bill Van Dam; Jeremy, Carolyn, Krista, David — Newmarket, Ont.
Home address: 87 Monkswood Cresc., Newmarket, ON L3Y 2J9

1962 September 1 1987
With thankfulness to God, we rejoice on the occasion of the 25th wedding anniversary of our parents,

HARRY and JANE KAMSTRA
(nee Bonvanie)

"Let them give thanks to the Lord for His unfailing love." (Psalm 107:15a)
There will be an open house Tuesday, Sept. 1, 7-10 at their home: 10423 Islington Ave., Kleinburg, ON L0J 1C0
Children:
John & Helen VanDyk — St. Catharines
Marlene, Linda, Carol — Kleinburg

Accommodations

Female roommate wanted. Close to downtown London University (U.W.O.) and Fanshawe College. Will share house with two others. For more information call Cindy at (519) 692-4743.

Anniversaries

Amsterdam Toronto
1937 September 2 1987
"To the only wise God be glory forever through Jesus Christ!" (Romans 16:27)
With thankfulness to God for His continued care and guidance,

CASPER C. and CATHERINE W. VANDERIET
(nee Farenhorst)

hope to celebrate with their relatives and friends their 50th wedding anniversary.
Open house will be held on Saturday, Sept. 12, 1987, from 2:30 - 5:00 p.m., in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont.
Home address: 299 Mill Rd., Apt. 1608, Etobicoke, ON M9C 4V9

Emmen St. Catharines
1947 1987
With praise and thanksgiving to the Lord for His faithfulness, we celebrated on Aug. 12 the 40th wedding anniversary of our parents and grandparents,

HENK and FRIEDA VANDERMOLEN
(nee Mooibroek)

Their loving children and grandchildren:
Vic & Nancy Vandermolen; Rick, Geoff, Dan, Melanee — Kitchener, Ont.
Jane & Frank Vanderbeld; Barbara, Jim — Corunna, Ont.
Jeannie & Guy Horodenchuk; Danielle — St. Catharines, Ont.
Home address: 17 Thompson St., St. Catharines, ON L2N 1M6

Obituaries

Ps. 91
De Here heeft tot Zich genomen onze oud-presidente,

Mrs. ALICE KNAPPER

We betuigen onze hartelijke deelname en ons meeleven aan de hele familie. In dankbaarheid gedenken wij het vele werk dat zij voor onze vereniging gedaan heeft en ook dat zij één van de oprichters was van onze vrouwenvereniging "Wees een Zegen."
Chr. Ref. Church, Essex, Ont.

On Sunday, July 19, 1987, the Lord took home to be with Him our beloved husband, father and grandfather,

Mr. MEINDERT KLAAS MEINDERTSMA

at the age of 65 years.
Beloved husband of Jantje Meindertsma (nee Akker).
Dear father of:
Alex & Judy Meindertsma — Edmonton, Alta.
Eric & Ruby Rayment — Gibbons, Alta.
Jenny & Bonita Meindertsma — Edmonton, Alta.
Loving grandfather of eight grandchildren.
Survived by one brother, Klaas Meindertsma and his wife, Dixie, of Abbotsford, B.C. and one sister Ria and her husband John Jager of Calgary, Alta.
He was predeceased by his sister Mrs. Elena DeGroot and his parents Eelke and Bougina Meindertsma (nee VanOoyen). The funeral service was held Wednesday, July 22, 1987, at West End Chr. Ref. Church in Edmonton, Alta. Pastor G. Pols officiating. Interment took place at West Lawn Memorial Gardens.
"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Ps. 23:6)
Mailing address: 10623 - 147 St., Edmonton, AB T5N 3C6

More classifieds on next page.

Obituaries

On July 20, 1987, after a lengthy illness, the Lord took to His heavenly home our dear husband, father and opa at the age of 74. His passing saddened us but we have the assurance that he is at home with the Lord, whom he loved.

JAN FOKKENS

Beloved husband of Karstina Dykman and father of:
John & Beulah Fokkens; Matt, Monica — Port Colborne
Elly & Ed VanderMolen; Annette & Ed (fiance), Kristina & Steve (boyfriend), Edward, Tracey — Virgil
Chris & Hilly Fokkens; Mark, Rick, Rodney — Welland
Mike & Karen Fokkens; Anita, Melanie, Sarah, Erin — Niagara Falls
Home address: 380 Vine St., Apt. 302, St. Catharines, ON L2M 4T6. After Sept. 1, 2 White St., Apt. 310, Bldg. C, St. Catharines, ON L2N 1Z2

On Aug. 2, 1987, on the Sabbath day, our dear mother,

Mrs. AALTJE HESSELS
(nee Mulder)

passed away into glory to be with her Lord at the age of 91. She was predeceased by her husband James Hessel May 1, 1979.
"For it is by God's grace that you have been saved through faith." (Ephesians 2:8)
Klaas & Willemien Hessels — Wellandport
Peter & Ali Hessels — Dunnville
Henk & Hillie Hessels — Zweeloo
Fanny & Klaas Fluit — Fenwick
Hillie & Marissen Stevens — Beilen
Luc & Klaasje Hessels — Zuidwolde
Be & Jantje Hessels — Stadskanaal
Dear grandmother of 30 grandchildren and 46 great-grandchildren.

July 31, 1987.
God took to Himself our beloved husband, father, grandfather and great-grandfather,

GERRIT SCHENK

in his 79th year.
"I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one,
lay down thy head upon my breast."
I came to Jesus as I was,
weary and worn and sad;
I found in Him a resting place,
and He has made me glad."
Ps. Hymnal #413
Beloved husband of Cathy Schenk, Shalom Manor, Grimsby, and the late Neeltje Schenk.
Dear father of:
Neil & Jeanette Schenk — Wallaceburg, Ont.
John & Evelyn Schenk — Fisherville, Ont.
Bill & Ida Schenk — Cumberland, Ont.
Peter & Judy Schenk — Burlington, Ont.
Gerrit & Lizbeth Schenk — Port Colborne, Ont.
Irene & Ike Van Soelen — Guelph, Ont.
Anna & Martin Dykstra — Guelph, Ont.
Margaret & Marinus Kikkert — Lynden, Ont.
Opa to 24 grandchildren and 13 great-grandchildren.
Corresponding address: R.R.#2, Lynden, ON L0R 1T0

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Classifieds

Obituaries

"Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)
On July 28, 1987, the Lord took home our dear mother, grandmother and great-grandmother,

MAARTJE SCHUURMAN
(nee Gutter)

in her 90th year.
She was predeceased by her husband Evert Schuurman, Apr. 1941, son Hendrik Schuurman, Mar. 1987, and her granddaughter Corine Van Aken, July 1981.
Her children:
Mary & Harry Roelfsema — Brampton, Ont.
Janny & Ep Vastenburg — Arnhem, The Neth.
Maryke Schuurman, High River, Alta.
Corrie & Bill Nagel — Willowdale, Ont.
Cor Schuurman — Taber, Alta.
Alie Schuurman — Waterdown, Ont.
Dirk & Shirley Schuurman — Brownsville, Ont.
Trix & George Lassche — London, Ont.
Piet & Koos Schuurman — Oldenzaal, The Neth.
Truus & Charles Wallien — Delft, The Neth.
Ge & Jan Van Aken — Velp, The Neth.
Nellie & Fred DeJong — Willowdale, Ont.
Grandmother of 34 grandchildren and 21 great-grandchildren.
Also survived by a brother and sister in Calif., U.S.A., two brothers in Ont., Canada, and one sister in The Netherlands.
The funeral took place in Andijk, The Neth., on Aug. 1, 1987.

On Aug. 4, 1987, in full assurance of eternal glory, our Lord took home,

ALBERTUS (Bart) STRIJKER

at the age of 77 years.
Beloved husband of Margaret Strijker and father of:
Evelyn & Evert Middel — Goderich, Ont.
Elizabeth & Peter Hummel — Arthur, Ont.
John & Betty Strijker — Haarlem, Holland
MaryAnne & Nick Dykema — Sombra, Ont.
Joanne & Auke de Jong — Bayfield, Ont.
and 24 grandchildren and one great-grandchild. Also survived by one sister in Holland and one brother in Brazil.
Funeral services were held at the Trinity CRC, Goderich, Ont., Rev. Harry Vriend officiating.
Revelations 21:4.
Correspondence address: E. Middel, 235 Hincks St., Goderich, ON N7A 3C9

"Fear not, for I have redeemed you; I have called you by name; you are mine." (Isaiah 43:1)
On July 31, 1987, the Lord took to His home,

JOHANNA ALEIDA TAMMEL

at the age of 60.
Beloved wife of Christiaan.
Precious mother of:
Richard & Ena (Tammel) Mitchell — Smiths Falls
Peter & Johanna (Tammel) Ackerman — Ottawa
Ingrid Tammel — Kingston
William Tammel — Oshawa
Christina Tammel — Bloomfield
Loving Oma of:
Anastasia (Stacy) Louise Mitchell — Smiths Falls
The funeral service was held on Saturday, Aug. 1, 1987, in the Bethany Chr. Ref. Church, Bloomfield, Ont. Pastor Peter DeVries officiating.
Home address: Box 35, 101 Main St., Bloomfield, ON K0K 1G0

Obituaries

After a faithful and caring life, on Tuesday, July 28, 1987, the Lord suddenly took to His eternal home our beloved wife, mother, grandmother and great-grandmother,

MAARTJE VONKEMAN
(nee Duifhuis)

at the age of 81 years.
She was born in Barneveld, The Netherlands, in 1905; came to Canada in June 1952 with her husband and eight children and settled in the Iron Springs/Picture Butte area of Southern Alberta where she resided ever since. She was predeceased by her son Abe in 1973 and by two sisters and two brothers and one sister- and one brother-in-law and survived by her husband Albert and four daughters and four sons:
Wim (Trudy) — Picture Butte
Henk (Elly) — Red Deer
Evelyn (Louis) Tolsma — Lethbridge
Alice (Pete) Schuld — Iron Springs
Andy (Gerda) — Iron Springs
Ina (Cor) Brouwer — Picture Butte
John (Jo) — Iron Springs
Mary (Fred) Venhuis — Brooks
one brother and two sisters-in-law in The Netherlands: Gerrit (Trijn) Duifhuis and Wijm Duifhuis; and by 29 grandchildren and three great-grandchildren.
Interment took place in the Huntsville Cemetery on Saturday, Aug. 1, 1987, followed by a memorial service in the Chr. Ref. Church of Iron Springs. Rev. Jack VandeHoef officiating.

Help Wanted

Needed: Full-time experienced worker on **dairy farm.** Phone: (807) 475-3138.

Help wanted on a **dairy farm** beginning in September. Room and board provided. Phone: (519) 523-9610.

Grower wanted. We need an experienced person for our specialized flowering 4-inch pot plants. Must be able to supervise, be responsible and ambitious.
Location: 70 km southwest of Toronto.
Send resume to file #2466, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Teachers

Stouffville Christian School

requires

a teacher of French
for the primary, junior and intermediate grades

beginning September, 1987.

Please send resume to:
The principal, Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
(416) 640-3297

Due to unforeseen circumstances, **Timothy Chr. School** in **Rexdale, Ont.**, will be in need of a **Grade 2/3 teacher** for this coming school year. Qualified applicants are asked to call Mr. G. Postma at (416) 741-5770 (school) or (416) 743-9536 (home).

Help Wanted

Eastern Ontario **poultry operation** requires a working manager — home provided. Call (613) 378-2223.

Full-time position on **hog farm** for mature, reliable person. Vineland, Ont. area. Call (416) 563-8409.

Needed: a **live-in companion** to assist my wife (age 56) who is an MS patient. Must be a mature self-starter with a pleasant personality. Liberal time off; driving an asset. Remuneration will be discussed with suitable candidate. Pleasant surroundings; close to shopping centre and public transportation. Phone: (416) 451-9532, Brampton, Ont., for further information or appointment to discuss in person. Starting Sept. 1987.

Nanny sought, live in, for 2 children, 6 and 9. Light housekeeping. To begin immediately. Tutoring abilities an advantage. Please call Linda: 403-459-2947 (Edmonton, Alta.)

Ambitious person required for full-time work in **manufacturing plant.** D licence an asset. Reply to Winona Concrete Products Ltd., 489 Main St., W., Grimsby, ON L3M 1T4. Phone: 945-8515 or 563-5523.

Help Wanted

Professional **carpet cleaning service** needs trainees for lead service person positions. Neat and groomed appearance. Must be bondable. Call Steamatic, (416) 677-8151 in Mississauga/Etobicoke.

A widower with three children, ages 7, 5 and 2, requires a live-in **housekeeper/nanny.** Write to: Mr. Ralph Zandbergen, 18843 - 8th Ave., South Surrey, B.C. V3S 5J9 or call (604) 538-3039.

Modern 650 sow farrow to finish hog operation, near Winnipeg, is looking for a manager. Large, modern, 3-bedroom house available. Applicants should be familiar with feeding systems, electricity and plumbing. Send resume to: Robert Reinink, Box 25, Dugald, MB R0E 0K0. Phone: (204) 853-7356.

Dairy farm manager: experienced manager covering all aspects of dairy farm. Must be able to work independently, manage top Holstein herd, farm records and financials. Farm currently being reconstructed with latest equipment to handle 100 HD with 60 HD milking. Farm house, base salary with profit sharing. Location near Elmira, Ont. To start as soon as possible. Send resume to: J. Heersink, R.R.#1, Aylmer, ON N5H 2R1 or call (519) 765-2406.

Urgently needed: Reliable experienced person on a small **dairy farm,** 20 miles northeast of Oshawa, starting as soon as possible. Room and board provided. Call Pier Sikma at (416) 983-5526.

Personals

Tired of being alone in a couples' world? Well, I am a widow in my late 40s looking for a sincere Christian man, who is caring and thoughtful and can be a good friend. Replies from Ontario only please. Please send picture and serious replies only. Send letter to Calvinist Contact, File #2470, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian lady in early 30s wishes to meet a sincere Christian, non-smoking gentleman between the ages of 32 and 40. I am an educator who enjoys good music, travel and the outdoors. Send recent picture.
Reply to Calvinist Contact, File #2469, 99 Niagara St., St. Catharnes, ON L2R 4L3

For Rent

Ideal for **U.W.O** students: clean 1-bedroom apartment in north-west **London.** Call (519) 485-3906.

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates U.S. $350-500 per week.

Come to beautiful PEI for your holidays and stay at

Southport Motel and Cottages

Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Help Wanted

Full-time help needed for light **greenhouse** work in cut mum operation, located in central Niagara Peninsula. Please call: (416) 892-3657.

Large modern dairy farm in eastern Ontario will have a vacancy for a **herdsperson** or will train a self-motivated person. Half a mile from the village and minutes from CRC, Christian and public schools, shopping and recreation facilities. Three-bedroom house available on farm. Holidays, weekends off and salary to be discussed. Apply with resume to: Zandbergen Farms Limited, Attention: Bill Zandbergen, R.R.#2, Brinston, ON K0E 1C0

Shalom Manor for the Aged Inc.

has positions available for

an Ontario licensed RN and an RNA

These are part-time positions (approx. 2 shifts per week).
Applicants should be able to:
- Speak Dutch & English
- give Christian leadership & direction

Closing date: September 15, 1987

Send resume to:
H. John Kamphuis, Administrator
12 Bartlett Ave., Grimsby, ON L3M 4N5
Phone: 416-945-9631

Salem Christian Counselling Clinic

in St. Catharines

is seeking

a counsellor/therapist

to provide individual, marriage and family therapy. Applicants must hold a Masters degree in counselling, clinical social work or clinical psychology. Previous experience is desirable. A deep personal Christian commitment is essential.

Please forward applications by September 4 to:

Salem Christian Counselling Clinic
341 Geneva St., St. Catharines, ON L2N 2G3

ELECTRICIANS

Well-established electrical contractor requires **established apprentices** and **journeymen** for immediate long-term employment for qualified employees in new construction in the London area.

We offer above-average wages and a complete benefit package.

For consideration, please submit a complete resume in confidence to:

PRO ELECTRIC INC.
141 Falcon Street, London, ON N5W 4Z2

Challenging Position in Child Care

Sunny Hills Community (a group home in the Northumberland hill country of Ontario, south of Rice Lake and 5 miles north of #401, for children who cannot live with their parents) is looking for a capable couple (with or without their own children) to manage the home.

Qualifications:
Christian commitment
Love for and patience with children
Skill in nurturing these youngsters

Call 416-349-2233 for further information

Classifieds/Events

For Sale

For sale for health reasons in booming city in the heart of prosperous southern Ontario: Dutch gift and delicatessen store. For information write to: Calvinist Contact, File #2471, 99 Niagara St., St. Catharines, ON L2R 4L3

Now available: Corrections for the Neerlandia, Alberta, historical book entitled *A Furrow Laid Bare.* Contact Ruth Janssen, Box 23, Neerlandia, AB T0G 1R0. Phone (403) 674-4298

Moving to B.C.?
For sale, by owner: Well-kept 2-bedroom house, with in-law suite on large lot with fruit trees, close to public and Christian schools, shopping centre, swimming pools and public transportation, in New Westminster-Burnaby area. Asking $119,500. Call (604) 522-8359. No agents.

Church Furniture For Sale
Chancel furniture: pulpit, baptismal font, pedestal, 3-seat chancel pew.
Pews: 37 x 8.5 feet; 17 x 13 feet; (358 seats); 4 frontals.
Oak, natural finish, excellent condition. Pews used 11 years.
Located in Dundas, Ontario.
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Events

The congregation of
Rehoboth CRC
of Bowmanville, Ontario
wishes to announce the
retirement of Rev. Anthony DeJager
An open house will be held in the church basement
on Friday, September 4, from 7-10 p.m.
A special evening program will take place on Saturday, September 5, in the Knox Christian School auditorium also from 7-10 p.m. Rev. DeJager will preach his farewell sermon on Sunday, September 6 at 10:00 a.m.
All are welcome.
Contact: George Kollaard (416) 576-3178

Calendar of Events

Aug. 26	Lini Grol speaks at the International Children's Centre, **Welland,** Ont.
Sept. 3	The King's College's Fourth Annual Community Barbeque, Rundle Park, Site 2, **Edmonton,** Alta. Tickets available at the college (403) 428-0727.
Sept. 4-6	Special events honouring the occasion of Rev. Anthony De Jager's retirement from the ministry (Rehoboth CRC, **Bowmanville,** Ont.). For info. contact George Kollaard (416) 576-3178.
Sept. 7	Kaatsen Tournament in **Stoney Creek,** Ont. Phone (519) 485-0639.
Sept. 8	35th anniversary and school opening assembly, Sarnia Christian School, **Sarnia,** Ont.; starts 9:30 a.m.
Sept. 11	Fifteenth Convocation and Eighteenth Anniversary Meeting of the Theological College of Canadian Reformed Churches. Key-note speaker: Professor J. Geertsema at 8 p.m. at Redeemer College, **Ancaster,** Ont.
Sept. 12	Third Annual Yard Sale from 8 a.m. to 3 p.m. at Sarnia Chr. School, Exmouth St., **Sarnia,** Ont.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Membership meeting starts at 10 a.m. with the convocation beginning at 2 p.m. at Redeemer College, **Ancaster,** Ont.
Sept. 12	25th Annual Youth Evangelism Services Conference from 9 a.m. to 4:30 p.m. at Covenant CRC, **Woodstock,** Ont. For info. call E. Munnik at (416) 279-8907 after August 20.
Sept. 15-19	International Ploughing Match at **Meaford,** Ont. Please visit the Timothy Christian School booth!
Sept. 19	Kaatsen Tournament in **Ingersoll,** Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton,** Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Sept. 24	CFF-Ontario Prov. board meeting from 10 a.m. to 4 p.m. at Georgetown CRC, **Georgetown,** Ont. For info. call (519) 837-1620.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights,** Ill. For info. contact Dr. Hendrik Sliekers at (312) 597-3000.
Sept. 26	25th anniversary of Rev. Carl Tuyl's ministry. First CRC will celebrate this event at 7:30 p.m. in the Bay Park Baptist Church, 775 Progress Ave., **Kingston,** Ont.
Oct. 2	Inspirational meeting at 8 p.m. in Bethel CRC, **London,** Ont. Speaker: Rev. Arthur Besteman on "CRC future, where do we go from here?" Sponsor: Concerned members of the CRC of Classis Chatham.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 9-10	25th anniversary celebrations of the Thunder Bay Chr. School, **Thunder Bay,** Ont. All former teachers, students and supporters are invited to celebrate God's faithfulness.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth,** Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 17	Organ concert by virtuoso organist Andre Knevel at 8 p.m., Christ Church Cathedral, James St., **Hamilton,** Ont. Tickets at the door.
Oct. 20	Lini Grol speaks at the Burlington Public Library (Dutch Day), **Burlington,** Ont.
Oct. 24	Reunion Voormalig Bataljon Friesland, **Vliegbasis Leeuwarden,** The Netherlands. For info. contact Jan De Vries, 2 White St., Apt. 315, **St. Catharines,** ON L2N 1Z2, or phone (416) 935-8266.
Oct. 24	1987 Holy Spirit Conference at Redeemer College, **Ancaster,** Ont. For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia,** Ont. (afternoon and evening).
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.

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October 9 & 10, 1987
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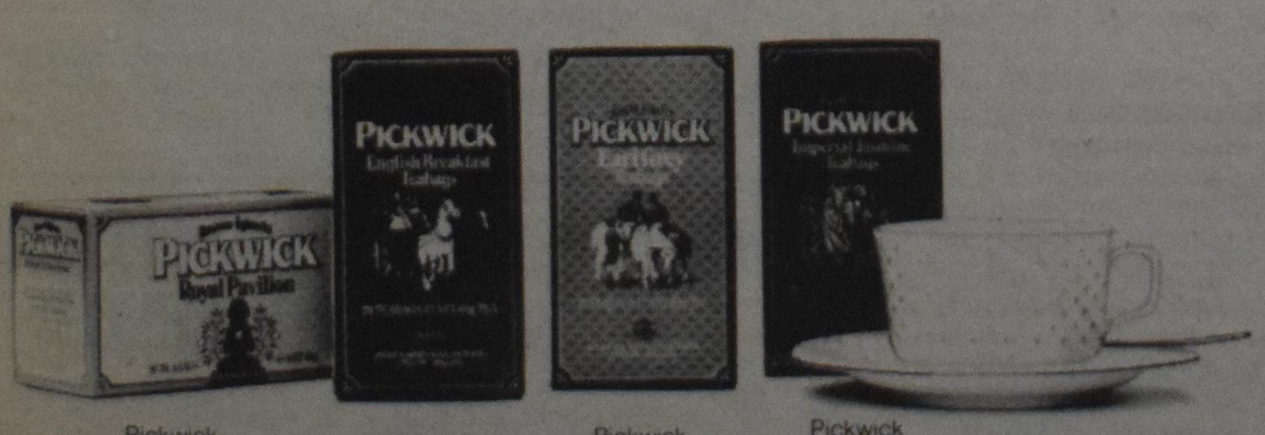

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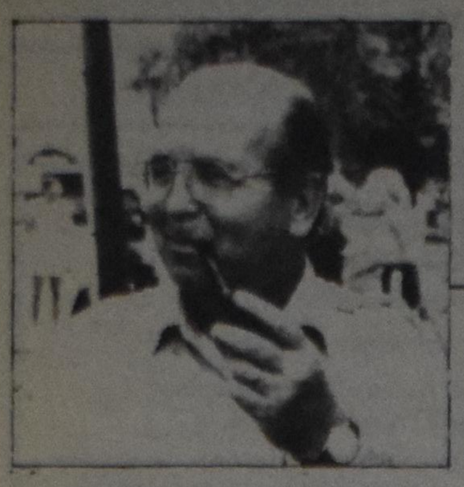
Fri. Sept. 18	Tues. Sept. 15	Wed. Sept. 9-8:30a.m.	Thurs. Sept. 10-8:30a.m.
Fri. Sept. 25	Tues. Sept. 22	Wed. Sept. 16-8:30a.m.	Thurs. Sept. 17-8:30a.m.

Dutch



Kommentaar met een knipoog

Waar vinden we een spreker? (4)

Herman de Jong

Na het pleidooi van Jan de Groot uit Rodeschool, ging het Groninger Districts-bestuur der Jongelingsverenigingen overstag. Hannus Mos spoedde zich naar de telefoon om Jan Oegema in Joure te bellen. Hij ging met een verheugd hart. Maar de voorzitter riep hem terug, wees hem er op dat nu nog de kerkeraden hun toestemming moesten geven. Hannus mompelde iets over sfeer-soevereiniteit en belde toch. Hij vond dat de tijd gekomen was zich in deze moderne tijd los te maken van het wakend oog der kerkeraden. Innerlijk wist hij drommels goed dat "sfeer-soevereiniteit" niet sloeg op dit geval. Maar een beest in nood doet rare dingen.

Billy de magneet

Nu dan, Billy Graham kwam niet! Twintig dominees hadden een spoedvergadering te Groningen. Stonden vrij sympathiek tegenover het hele geval. Dominees zijn vaak iets minder traditioneel dan hun schapen en — uitzonderingen daargelaten — kijken soms ook iets verder dan hun neus lang is. Ze dachten echter aan een bepaalde tekst van Paulus, de tekst van het vlees eten en de andere broeder niet te bedroeven. Toch zei een dominee na de spoedvergadering: "Jammer, ik had die Billy best es willen beluisteren ... hij trekt mensen als een magneet!

Jan, Pieter en Hannus legden zich bij het besluit van deze spoedvergadering neer en vonden een spreker in professor K. Dijk. Nou, die deed het goed hoor, in zijn hagepreek. De jongelingen en de meidelingen zaten weer eens ademloos te luisteren. Nog was de kerk in een bloeitijd! Er zouden jaren komen dat het meer zin zou hebben een beroemde dominee als Billy er bij te halen.

★★★★

Zelf-waarde bij het kruis

Wat ik maar wilde zeggen: een spreker als Billy Graham zou ik best es willen uitnodigen voor een Reformatie-herdenkingsdienst. Zijn boodschap is door de jaren dezelfde gebleven en niet beïnvloed door moderne theologie and psychologie. Een psychologie die niets snapt van een Derde Dimensie in iemands leven. Billy Graham is geen man die kathedralen nodig heeft om zijn boodschap kracht bij te zetten. Ook zal hij niet voelen voor een Christelijk Disneyland.

Het valt mij telkens op dat de zogenaamde charismatische sprekers steeds minder over de Heilige Geest praten. Ergens voelen ze misschien toch, dat er tussen een consumenten-religie dat zich omgeeft met de nieuwste snufjes op het gebied van adverteren, en de werking van de Geest enige ruimte zit. Maar laten we optimistisch blijven. Iedere teevee evangelist is niet van hetzelfde allooi als een Jimmy Bakker.

Ik betwijfel niet dat een gedeelte van het Noord-Amerikaanse publiek de Here Jezus vond op de beeldbuis. Ons Back-to-God-Hour en menig ander teevee evangelistische programma's wijzen telkens weer op het kruis van Jezus Christus.

Maar zelf-waarde vind je alleen aan de voet van het kruis, en alle psychologen of door psychologen-beïnvloede sprekers moeten dat wel degelijk in de gaten houden. In het kort, ik zou er voor zijn alleen sprekers uit te nodigen die er zich van bewust zijn dat de dienst des Heren niet in de eerst plaats leidt tot vollere persoonsontplooiing en het genieten van eerder onbereikbare aardse geneugten, maar tot een levenshouding die van zichzelf afziet en als de handen en voeten van de Heer het leed der aarde met beide handen aanpakt.

Men nodige geen spreker uit die een fikse rekening instuurt, zolang er nog mensen rondlopen die geen dak boven hun hoofd hebben. Dat soort spreker hebben we echt niet nodig ... het steekt wat schril af tegen de preekbeurt-honorari nu in zwang in onze kerkgemeenschappen.

Het niveau van de zelf-verloochening

Ik had meer hierover willen schrijven. Ik vervoeg u naar de ingezonden brief van Ysbrand Vankeulen in C.C., 26 juni, 1987. U had toch al begrepen dat ik daarheen wilde. Als Schuller zou kunnen bereiken dat hij onze Christelijke zelfwaarde tijdens een grote Reformatie-herdenkingsdienst (die niet doorgaat) zou kunnen opbeuren tot het niveau van de zelfverloochening ... als na afloop van die dienst zich drommen mensen zouden opgeven om zich nou es een paar uurtjes per week te begeven in een wereld die hijgt naar verlossing, dan had ik mij naar Toronto willen spoeden.

Ik ben er niet van overtuigd dat dat stond te gebeuren. Deze voortgaande Reformatie, zo konsekwent van karakter, zou te veel van ons vergen. Maar misschien ben ik daar verkeerd in ... ik hoop het maar!

Herman de Jong woont in Jordan Station, Ontario.

EEN NIEUWE BENADERING TOT HET VERKRIJGEN VAN GEGEVENS OVER ADOPTIE.

Niet alle geadopteerde kinderen, die eenmaal zijn opgegroeid, zijn direct geinteresseerd om er achter te komen wie hun oorspronkelijke ouders waren.

Maar voor die dat wel zijn, is het proces meestal teleurstellend en onbeslissend.

Hetzelfde geldt ook voor ouders, grootouders, broers of zusters die naar een kind op zoek zijn, dat jaren gessleden ter adoptie werd opgenomen.

Op 6 juli, 1987, zijn er wat de adoptie wetgeving betreft, verbeteringen gekomen in de voorwaarden en procedures met betrekking tot het verkrijgen van verdere informatie over adoptie.

Als de achtergrond van de oorspronkelijke familie alsmede medische gegevens beschikbaar zijn, kan dit worden bekendgemaakt aan volwassen geadopteerden, (mits 18 jaar en ouder); en inlichtingen over het gezin die het kind adopteerden kunnen verder worden verstrekt, op verzoek, aan direkte familieleden van de geadopteerde.

Informatie die de identiteit van een volwassen geadopteerd persoon, of van de oorspronkelijke familie leden aan het daglicht brengt, kan dan alleen vrijgegeven worden, wanneer beide partijen vrijwillig hun namen bij het adoption disclosure register hebben opgegeven en tot het openbaren van die identiteit hebben toegezegd. Toezegging van de ouders die het kind adopteerden is hierbij niet meer nodig.

Als de oorspronkelijke familie leden hun namen niet hebben geregistreerd, kan een volwassen geadopteerd persoon om naspeuring verzoeken. Dit wordt echter volledig vertrouwelijk gehouden. Echter als deze naspeuring succes heeft, hoeven de oorspronkelijke ouders hun identiteit niet te openbaren.

De hele kwestie en alle emoties die hiermee gepaard gaan zijn van diepgaande aard, dus vakkundig advied wordt bij iedere stap verstrekt. Het proces vraagt ook veel tijd en geduld, daar er momenteel een groot aantal verzoeken onder behandeling zijn.

In een brochure, die gratis wordt verstrekt, staan alle procedures en diensten vermeldt. (engels en frans). U kunt zich wenden tot uw plaatselijke Children's Aid Society, of Schrijf naar: Adoption Information Unit, 700 Bay Street, 2nd Floor, Toronto, Ont. M7A 1E9. In Toronto bel: 963-0709 buiten de stad (in Ontario) bel 1-800-387-5477.

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Bericht uit Honduras (2)

Arend Linde

In Tegucigalpa, de hoofdstad, verblijf ik bij drs. Frank Sawyer en zijn gezin. Frank is zendeling en werkt voor de Christian Reformed Church. Er is heel wat te praten en dat doen we dan ook. In de auto, op begaanbare en onbegaanbare wegen, 'thuis' in Tegucigalpa en op het Theologisch Seminarie. Het bezoek maakt veel indruk op mij.

Sawyers hoofdtaak is het geven van theologisch onderwijs en het maken van studieprogramma's. Het seminarie is geen miljoenenkomplex met allerlei moderne voorzieningen. De middelen zijn beperkt. De groepjes studenten in Tegucigalpa en in de andere plaatsen waar Sawyer eens per maand komt, zijn klein.

De studenten hier in de hoofdstad hebben een studiebeurs. Naast hun studie werken ze in een gemeente; ze komen drie dagen per week naar het seminarie, waar ze ook verblijven. Hun gemeenten bevinden zich in een krottenwijk of, soms ver weg buiten de stad. Als ze klaar zijn met de studie moeten ze weer voor hun eigen inkomen zorgen, want de gemeenten hebben geen geld om hun voorgangers te onderhouden.

We praten over het theologisch onderwijs. Slaat het wel aan? Je theologiseert toch vanuit je eigen, in het Westen aangeleerde probleemstellingen? In het Westen wordt er theologisch onderwijs gegeven volgens de methode: de vragen van de theologie moeten de vragen van de studenten worden; dan is het onderwijs gelukt. Zijn die westerse vragen ook de vragen hier of moeten ze dat worden?

Sawyer zegt, dat er met betrekking tot de opleiding van predikanten meer nodig is dan theologie. Ze moeten leren anderen te leiden en daarvoor zijn levenswijsheid en een brede bijbelse levensvisie nodig. De nadruk ligt op de praktijk, het opleidingsnivo en het abstraktienivo zijn niet hoog. De studenten werken met de armen, vaak mensen die niet kunnen lezen of schrijven. Het intellektuele heeft geen voorrang. Het lijkt een ideale onderwijssituatie. Maar, hoe leer je hen om hun vragen, die ze meebrengen, theologisch te doorzien?

Vaak blijkt, dat ze modellen hanteren, die worden gegeven door Pinkstergroepen en evangelisch-fundamentalistische groepen. Of hun vragen worden bepaald door afkeer van de RK-traditie. Om hen tot een eigen theologie te laten komen moeten ze leren om zelfstandig de Bijbel te lezen.

Sawyer besteedt in zijn onderwijs veel tijd aan het lezen van de Bijbel. Wat hij de studenten wil leren is, dat ze de tekst in de kontekst zien, zodat teksten geen eigen leven gaan leiden en aanleiding worden om dingen te zeggen, die er niet staan. En ook dat ze het unieke en eigene van teksten en pericopen gaan ontdekken. Zo leren ze ook dat in de bijbel sociale vragen aan de orde komen. Met name pericopen over armoede en armen, bijv. uit Jacobus, uit de Levietische wetgeving of pericopen uit het onderwijs van Jezus maken het voor de studenten konkreet en praktisch.

Armoede

De Spaanse kolonisten hebben in Honduras de Rooms Katholieke Kerk achtergelaten. De studenten vertellen dat 92% hier R.K. is. Daarnaast is 6% wat ze noemen evangelisch en dan heb je nog de sekten, zoals Mormonen, Jehova's getuigen, enz. Ik weet niet of deze cijfers kloppen, maar wel valt op, dat je hier inderdaad alles hebt. Over de RK Kerk zijn ze niet erg positief, maar wel over de charismatische RK-roepen. Onder evangelischen verstaan ze de Pinkstergroepen en de fundamentalistische groeperingen. Overal in het land zie je kerkjes van deze groepen.

Ik praat met de studenten over de maatschappelijke verantwoordelijkheid van de kerk. Ik vraag hen, hoe je over de liefde van God kunt preken tegen mensen die arm zijn, die niets hebben. Het is een herkenbare vraag. Ze vertellen over hun diakonale projekten. Aan het seminarie worden ook kursussen gegeven in hout bewerken, elektriciteit en naailessen. Als je iets met je handen kunt, dan is er in een stad waar ook rijken wonen wel iets te verdienen. De evangelischen doen ook veel diakonaal werk, ze werken met verslaafden en geven onderwijs. Maar ze denken niet na over de strukturele oorzaken. Het is belangrijk om niet alleen aandacht te hebben voor de barmhartigheid, maar ook voor de rechtvaardigheid.

Ik praat hier met Sawyer over verder. Hij is een *Gereformeerd theoloog*. Kan ons Gereformeerde denken een bijdrage leveren aan de ontwikkeling in Midden Amerika? "Het belang van het Gereformeerde denken zie je op het zendingsveld, wanneer je ontdekt, dat de traditionele zending nogal *piëtistisch* is geweest. *Harvey Conn* schrijft ergens dat piëtistische zending de mensen geen christelijke benadering van politiek, ekonomische en sociale vragen heeft geleerd, maar alleen een individuele benadering als christen. Vooral vanuit Amerika heb je altijd een scheiding gehad tussen de fundamentalisten en de zogenaamde social gospel, terwijl wij Gereformeerden twee kanten hebben vastgehouden, zowel aandacht voor het persoonlijke als voor het maatschappelijke.

Je ziet het belang van het Gereformeerde ook in een situatie, waarin de invloed van de RK-Kerk eigenlijk alleen maar aan de oppervlakte is gebleven. Er wordt wel gesproken van zogenaamd christo-paganisme. Van Rome heeft men niet wezenlijk geleerd wat zonde en genade is en ook niet om een persoonlijke en maatschappelijke hervorming na te streven. De RK-Kerk heeft een hierarchische maatschappij in de hand gewerkt."

Mag je zeggen, dat het Gereformeerde geluid een revolutionaire invloed heeft? Sawyer vindt van wel, maar gebruikt liever het woord hervorming, want het woord revolutie doet teveel aan geweld denken. Het revolutionaire zit in het werken met de armen, waardoor ze zich bewust worden van hun situatie. De bevrijdingstheologie gebruikt de term *conscientización*.

(Wordt vervolgd)

Overgenomen uit: Reveil/februari 1987.

Bill of Rights

VOOR DE INWONERS VAN VERZORGINGS TEHUIZEN IN ONTARIO

Het fundamentele principe wat moet worden toegepast in de verklaring en regels van deze wet, is dat in eerste instantie een verzorgings tehuis het hoofdzakelijke tehuis is voor de bewoner, en op een dusdanige manier dient te functioneren, dat aan de lichamelijke, psychologische, sociale, culturele en geestelijke behoeften van alle bewoners op voldoendde schaal tegemoet gekomen wordt en dat de bewoners de kans gegeven wordt om bijtedragen wat in hun vermogen ligt, tot de bovenvermelde behoeften van anderen.

Iedere houder van een licentie zal zich er zeker van stellen dat de rechten der bewoner volledig worden gerespecteerd en worden bevordert.

1. **Iedere bewoner heeft het recht** Om met respect te worden behandelt op een manier waarbij geen misbruik wordt gemaakt van geestelijke of lichamelijke handicaps en waarbij de waardigheid en individualiteit van de bewoner wordt gerespecteerd.

2. **Iedere bewoner heeft het recht** Om op een degelijke wijze behandelt te worden met betrekking tot onderdak, maaltijden, kleding, verzorging die overeenkomt met zijn of haar benodigdheden.

3. **Iedere bewoner heeft het recht** Om zich te laten vertellen, wie er aansprakelijk voor is, deze direkte zorg op handen te hebben genomen.

4. **Iedere bewoner heeft het recht** Om prive behandeling te worden toegestaan, zodat zijn of haar persoonlijke wensen worden vervuld.

5. **Iedere bewoner heeft het recht** Om zijn of haar vertrek te voorzien van persoonlijke bezittingen, zoals schilderijen, meubilair etc., en dit te behouden, zolang dit de veiligheid niet schaadt en dit de rechten van de andere bewoners niet aantast.

6. **Iedere bewoner heeft het recht**
a) Om zich te laten informeren over zijn of haar medischf gesteldheid, behandeling daarvan, en voorgestelde behandeling,
b) Om zich ten opzichte van zulks een behandeling weigerend opte stellen, inclusief medicijnen, overeenkomstig met de wet, en om zich op de hoogte te laten stellen met de consequenties van het toestemmen of weirgeren hiervan,
c) Om de kans gegeven te worden om bij alle beslissingen betrokken te worden, die te maken hebben met het verkrijgen van een onafhankelijke medische opinie, betreffende welke reden dan ook die met zijn of haar gezondheidszorg te maken hebben, inclusief iedere beslissing betreffende zijn of haar toelating, onslag of overplaatsing, naar of van een verzorgings tehuis, en
d) Om zijn of haar medisch archief vertrouwelijk te houden, overeenkomstig met de wet.

7. **Iedere bewoner heeft het recht** Om assistentie te verkrijgen, of het herzien daarvan, met betrekking tot onafhankelijkheid, overeenkomstig zijn of haar behoeften.

8. **Iedere bewoner** Wiens vrijheid beperkend overwogen wordt, houdt het recht om daarover volledig geinformeerd te worden, wat betreft de consequenties en procedures met betrekking tot toezegging en weigering tot deze beperking.

9. **Iedere bewoner heeft het recht** Om in vertrouwen dingen te bespreken, om bezoekers naar zijn of haar keuze te ontvangen en een ieder in besloten kring raad te plegen, zonder dat men daarbij gestoord wordt.

10. **Iedere bewoner** Wiens dood vermoedelijk is, heeft recht op 24-uur bezoek per dag van zijn of haar familie leden.

11. **Iedere bewoner heeft het recht** Om iemand aan te stellen die ingelicht kan worden over eventuele overplaatsing, of over eventuele ziekenhuis spoed-opname van de bewoner, waarbij de persoon door deze is gemachtigd inlichtingen in ontvangst te nemen.

12. **Iedere bewoner heeft het recht** Om zijn of haar burgerrechten uit te voeren en om belanghebbende zaken, of aan te bevelen veranderingen over gedragslijnen en diensten namens hem of haar zelf, of anderen, voor te stellen aan de bewoners' raad, verzorgings tehuis personeel, regerings functionarissen, of aan een ieder binnen of buiten het verzorgings tehuis, zonder schrooming, weerhouding, tussenkomst, dwang, discriminatie of represaille maat-regelen.

13. **Iedere bewoner heeft het recht** Om vriendschappen te vormen, om zich persoonlijk tot elkaar te betrekken en om deel te nemen in de bewoners raad.

14. **Iedere bewoner heeft het recht** Om onder privé omstandigheden zijn of haar echtgenoot(e) te ontmoeten in een volledig privé vertrek, waar beide echtgenoten bewoners zijn van hetzelfde verzorgings tehuis, wanneer er een geschikt vertrek voor hun aanwezig is, zij het recht hebben dit vertrek te benutten overeenkomstig hun wensen.

15. **Iedere bewoner heeft het recht** Om sociale, culturele, religieuze en andere interesse voort te zetten om zijn of haar potentieel te ontwikkelen en om van het verzorgings tehuis aanpassing te verwachten, in redelijke vorm, wat de beoefening van het bovenstaande betreft.

16. **Iedere bewoner heeft het recht** Om schriftelijk ingelicht te worden over de wetten, regels en gedragslijnen met betrekking tot het beleid van het verzorgings tehuis en over de procedures om klachten in te dienen.

17. **Iedere bewoner heeft het recht** Om zijn of haar eigen financiële aangelegenheden te behandelen, voor zover daartoe zelf instaat, en voor zover de financiële aangelegenheden worden behartigt door het verzorgings tehuis, er een kwartaals-afrekening wordt getoond van alle transacties, die namens de bewoner zijn gepleegd, en de bewoner ervan verzekerd is, dat zijn of haar eigendommen uitsluitend behandelt worden na toezegging van de bewoner zelf.

18. **Iedere bewoner heeft het recht** Om in een veilige en hygiënische omgeving te wonen en te leven.

19. **Iedere bewoner heeft het recht** Om toegang verleend te worden tot een beschermd gebied buiten het verzorgings tehuis, om zodanig van buitenshuise activiteeiten te kunnen genieten, mits natuurlijke omstandigheden dit niet toelaten.

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Poetry and fiction

Poetry and prose by Dutch-Canadians

Forty Days & Forty Nights by John Terpstra. Windsor: Netherlandic Press, 1987. Paperback, 63 pages.
From A Chosen Land, compiled by Hendrika Ruger. Windsor: Netherlandic Press, 1986. Paperback, 80 pages.
Reviewed by Hugh Cook, Redeemer College.

The first thing that strikes the reader about both these books by Netherlandic Press is the obvious care that has gone into designing and publishing them. Typeset on quality paper with a sensitivity for the white space on a page, these books are further enriched with beautiful wood engravings by artist-engraver-bookmaker Gerard Brender à Brandis of Carlisle, Ont.

Forty Days & Forty Nights is the second book by Hamilton poet John Terpstra. Starting with the book's fine title poem, Terpstra playfully explores his family's immigration experience, beginning with the passage by boat:

for ten days ate mostly variations
on a theme of onions
as layer by layer
our former lives were peeled
away.

The other poems explore the significance of contemporary events in the poet's neighbourhood and personal life: street scenes, meditations on the lives of neighbours, the levelling of an old house, the planting of a tree in the poet's backyard, a prayer on the occasion of a baptism — all these events are celebrated or eulogized sensitively, playfully, with a rich ear for the rhythms of poetry.

What is especially gratifying in Terpstra's poetry is the perfectly natural way in which the poems embody an all-encompassing Christian view of life.

John Terpstra's poetic career is only just beginning, and it is vitally important that his work be read, certainly by the community which shares his ethnic and religious identity, but also beyond. Go to your local bookseller and tell him to order Terpstra's book for you.

From A Chosen Land, compiled by Hendrika Ruger, is an anthology of writing by five Dutch-Canadians. Some are well-known, such as Aritha Van Herk of Alberta, who gained attention on the Canadian literary scene as the first recipient in 1978 of the Seal First Novel Award for her novel *Judith.* Since then Van Herk has published two more novels. Her contribution to this volume is a sensitive portrait of two sisters, narrated by the younger sister.

Readers may also be familiar with Maria Jacobs whose book *Precautions Against Death* (Mosaic Press, 1983) explored the Dutch-Jewish experience during World War II. Her contribution to this anthology is an economically told story with an intriguing and unexpected conclusion.

The third fiction writer in the book is Afiena Kamminga of New Brunswick, who contributes two short pieces, one an engaging tale entitled "Moleman," and another about two mice in a cage, a more allegorical piece that challenges the reader's complacency.

Two poets, Peter van Toorn and Marianne Brandis, are also represented in the anthology. Van Toorn's poems present cityscapes concretely rendered:

After rain
dust's down, gone Dutch —
everything naked, wet, clear as
Vermeer.

Marianne Brandis' poems, three villanelles and a dramatic monologue, work with more traditional poetic forms, and do so strongly. The villanelle, a demanding, tight form, repeats lines and rhymes in a set pattern, and Brandis' execution of the form nicely fulfils the demands of both tradition and freshness:

I will not know the harvest of
this spring's sowing;
A sickle slices and my work is
done.
I entrust to other hands the
reaping and the mowing.

Brandis' final poem, which might have been inspired by T.S. Eliot's "The Journey of the Magi," is a dramatic monologue narrated by the innkeeper 40 years after the birth of Christ.

The anthology does raise several questions, especially since a sequel is being planned. What criterion of selection was used? Might not a single, larger anthology have created a more comprehensive view of Dutch-Canadian literature?

In any case, *From A Chosen Land* makes a significant contribution to the corpus of Canadian literature, again underscoring the central, strategic role played by immigrant communities in Canadian culture. The book deserves to be read by all Canadians, whether they prefix their nationality with "Dutch" or not.

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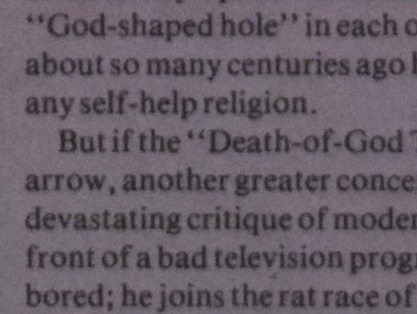

Friends of God

Wayne Brouwer

Scanners

"Men of Galilee," they said, "why do you stand here looking into the sky?" **(Acts 1:11)**

During a recent speaking engagement here in London, Madeleine L'Engel, author of 25 books (mostly those beautiful children's stories like *A Wrinkle In Time),* reported the message on a coffee cup given to her: "Why don't you stop doing something, and just stand there!" Though the secret loafer within each of us readily agrees with that sentiment, the production-and efficiency-oriented society in which we live would shudder at taking such advice.

Sometimes "just standing there" can be harder than "doing something," mainly because exerting emotional energy is far more exhausting than physical exercise. But, as Dostoevsky has the Grand Inquisitor say in *The Brothers Karamazov:* "The secret of a man's being is not only to live, but also to have something to live for." And it is only when we have "just stood there" for a while that the purpose of living may become clear.

The death of humanity?

Dr. Carl Jung, the noted Swiss psychiatrist, quoted one of his patients as saying: "If only I knew that my life had some meaning and purpose, then there will be no silly story about my nerves." Jung then comments that "the central neurosis of our time is emptiness." In George Eliot's novel *Silas Marner,* the title character is described as having no purpose in life. "His life had reduced itself to the mere functions of weaving and hoarding, without a contemplation of an end towards which the functions tended."

Some years ago the rage in contemporary theology was talk about the "death of God." Hadn't humanity finally started to come of age, to find its way through life without the necessary crutch of an unseen God? Wasn't it even Christianity's mandate to develop to the point where it provided human insights that would no longer require God's miraculous intervention to bring about the healing of persons? Such frightening talk and bold reasoning has gradually wasted away as humanity's problems remain singularly its own, and the "God-shaped hole" in each of our lives that Augustine wrote about so many centuries ago has not been filled adequately by any self-help religion.

But if the "Death-of-God Theology" is no longer a blazing arrow, another greater concern has replaced it. Erich Fromm's devastating critique of modern society is this: "A man sits in front of a bad television program and doesn't know that he is bored; he joins the rat race of commerce, where personal worth is measured in terms of market values, and is not aware of his anxiety. Ulcers speak louder than words. Theologians and philosophers have been saying for a century that God is dead, but what we confront now is the possibility that *man is dead,* transformed into a thing, a producer, a consumer, an idolater of other things."

Perspective vs. focus

The disciples of Acts 1 were still alive; very much alive, in fact. And it showed in their ability to stand and gaze into the heavens. When Jesus left, there was a sense of loss, a faith that no longer had as clear a focus as before. And "doing" would mean little until "just standing there" had produced some insight about the meaning of life from that point on.

But their focus had to change, and that was the message of the angels. The disciples could never become "so heavenly minded that they are no earthly good," as one has described certain branches of other-worldly Christendom. As their later comrade Paul would summarize it in his letter to the Colossian congregation, proper doing starts when heaven is not the *focus* of one's gaze, but the *origin* of one's perspective (3:1ff). Then scanning is no longer an exercise in fearful avoidance of life, but a platform from which to carry on with doing that which has ultimate meaning."

Wayne Brouwer is the pastor of First Christian Reformed Church in London, Ontario.

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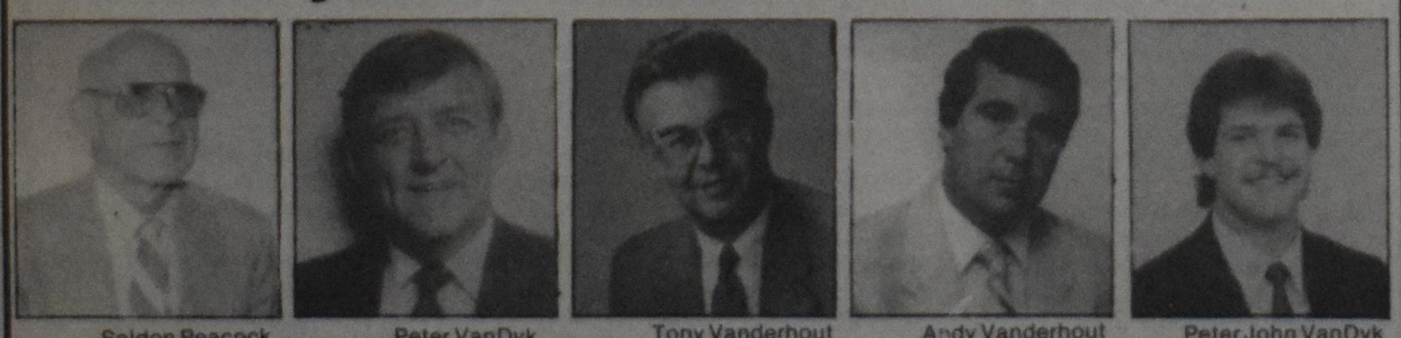

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